

Reports from Canada in the **Christian Messenger**

Vol. III, No. 11, September 1829, p.259: From Elder Thomas McIntyer of Newmarket, Upper Canada, July 27, 1829:

"Bro: Stone: I have read you Messenger with pleasure, and many others have done the same. I have been in these cold, northern climes for four years, and have travelled and preached all the time. I have seen many bow to Christ; but the work has been hindered by opposition from the enemies of the cross. The last year the work has assumed a more favorable aspect. Since last fall I have baptized about 70 souls. Sectarians is falling, and the merchants of Babylon are wailing. I am just about to move to Whitby. Thither I wish all communication to me directed."

Vol. IV, No. 7, June 1830, pp. 167-168: "Extract of a letter from Elder John M'Intyer, Whitney (sic), Upper Canada, April 7, 1830:"

"Brother Stone: - Of the times and seasons I need not write unto you, for you yourself know that the world is in great confusion at the present time about religious affairs. In these Northern climes there is much contention about religious tenets. The Methodists are divided, and the contention between the two parties is severe, almost to blood. The Quakers are also divided, and the contention has been very sharp. The two parties hold separate meetings. There is also trouble among the Baptist brethren. One of their preachers has thrown off the sectarian yoke, and is walking in the liberty of the gospel. The Christian cause is prospering in the country. Our meetings are large. I am almost worn out. For four years I have travelled and preached in Canada, through much labor and opposition. Brother Solomon B. Rose has been taken up and tried for his sentiments, but was honorable acquitted, much to the confusion of our enemies, and much to the glory of God. We are often threatened with imprisonment. Your Christian Messenger is read with pleasure by many in these parts, and it is doing good. I expect to get more subscribers for next year. Brother Campbell's is also well received."

Vol. V, No. 12, December 1831, p. 279.

"Elder Thos. M'Intyre, of Whitley (sic), U. Canada, Oct. 21, That in his bounds, the cause of God is still spreading - that within a few years the church has grown from nothing to about five hundred."

Vol. VI, No. 11, November 1832, p. 316, "Extract from Elder Daniel Wiers, Canada."

"The ancient gospel is gaining ground in Canada. The people begin to inquire for truth.- I have recently baptized 13 for the remission of sins. I meet with great opposition from the different sects."

Vol. VII, No. 1, January 1833, p. 28, "Clinton, Nov. 27, 1832. - Canada."

"To the Editors of the Christian Messenger: - Truth is gaining ground in Canada - people begin to inquire for themselves. I have been trying for a short time to teach the ancient gospel, and blessed by God! my labors have not altogether been in vain, Since the latter part of August last I have immersed for the remission of sin, 15, and constituted a church upon the New Testament alone, of about 16 members - and, we trust, are built upon the foundation of the apostles and prophets, Jesus Christ being the chief cornerstone. We receive into fellowship all who make the good confession, viz: that Jesus is the Christ, the Son of the living God, the only Saviour of sinners, and submit to the one baptism taught by the Apostle Peter on the day of Pentecost; and who continue to justify their profession by a life of practical piety. We are surrounded by Sects, who are combined against us, and the priests and clergy are doing their utmost to prejudice the people, to prevent their searching the scripture for the truth, by teaching the that the Bible is a dead letter, and that without some special or mysterious operation, they cannot understand it. We rejoice that Christ is King in Zion, and must reign till all enemies are put under his feet. Could we but have some able and intelligent proclaimer of the ancient gospel, much good might be effected. Dear brethren, pray for us that we may not be weary in well doing, and that we may understand, and walk in the truth - that we may be Christ's disciples indeed. Being in great haste, I conclude by subscribing myself yours, in the bonds of love and union. DANIEL WIERS"

Vol. VIII, No. 8, August 1834, pp. 241-243. "Cobourg U. C. 30th June, 1834.

Dear Brethren, - It is the duty of brethren here in this lower world to hold correspondence with each other, and thus keep up a good feeling, in order that we may be of one heart and one soul. My main object in writing this letter to you, is to let you know how we get along in serving our maker, and for the purpose of asking some advice from those, who are more acquainted, or who have a more perfect knowledge of scriptural facts than we have. Our annual conference has just broken up, and we found the cause in a prosperous state. There is in the part of U. C. extending from the bay of Quinty to Niagara 27 churches; 17 travelling elders, and about 12 who are not ordained. There were 4 or 5 Churches planted during the last year, and there is a greater door open in this country for the spread of truth, than there ever has been before. Our evangelists are generally poor, and almost worn out in the service already, so that it is quite a drawback upon us at present. We very much want 2 or 3 competent evangelists to travel through this province together, and hold 2, 3, or 4 days meeting in a place, so that the public mind may be disabused of wrong impressions, and be taught the Ancient Gospel in its purity. We have had a short visit from Elder Thomas of Batavia, N. Y. and Moss of Ohio, and are expecting them over again the first of next month. I do not recollect every seeing any thing from either of your pens on the subject of annual conference. It has become a subject of considerable moment here at present. It was investigated at our late con., and it had like to have been totally abandoned, and general meetings substituted in its stead. Now, Brethren, if you think it expedient, we should like to have your views on this subject, or at least, what your practice is in your enlightened land. The majority of the christian body in Canada, are decidedly (at least the preachers) in favour of the sentiments and doctrine advocated by you, bro. Campbell, Scott, &c. &c. consequently are not backward to teach them. We have dropped the old injurious question of the trinity. We think that it is enough for us to know that there is a *Jehovah*, and that he has spoken to man, and given them a law, and that this *Jehovah* has a *Son*, and that he sent him into the world to open a new and living way for men to be saved; that in order to effect this it was necessary for him to offer himself a sacrifice; and that his blood cleanses from all sin through faith, repentance, and immersion. We know that Christ exists; but how we do not know. Neither do we care, only that we may live so on earth, that we may receive Glory, honour, immortality, and eternal life, after death. This is a brief sketch of the situation of the Christian body here, as far as my knowledge extends and that is pretty general. May the good *Lord* add his blessings to yourselves and all the faithful for his beloved *Son's* sake.

Vol. XIV, No. 1, May 1844. "Oshawa, West Canada, Nov. 22, 1843, p. 31

Dear Bro. Stone: - The cause for which we labor and toil and pray night and day, is on the advance in this fine and flourishing province. Our prospects are brightening constantly, while there is a steady increase in our numbers, and, best of all, true devotion and holiness appear in every member. If we had a few more faithful laborers, we should do much better.

Your brother in the Lord. Joseph Ash, jun'r"

Reports from Canada and New York in **The Christian Baptist**

Vol. 4, No. 4, Nov. 1826, pp. 84-89

THE following letters are from the students of theology in the Hamilton Seminary, New York:—

HAMILTON VILLAGE, August 24, 1826.

Dear Sir—ON a request made to you some time since, you very politely forwarded, to the Philomathesean Society, of the Literary and Theological Seminary, in this place, your paper styled "*The Christian Baptist*." You have not failed to remember us ever since, but have, without any remuneration, furnished us with it regularly. You have thus manifested for us a friendly feeling, a kindness in your attention for which we should be grateful, and for which we now, sir, tender you our unfeigned thanks.

But for reasons which we are willing frankly to avow, our society has recently come to the resolution to ask you to discontinue your publication.

It was hoped, respected sir, that your time, your influence, your talents, would all have been put in requisition to subserve the cause of God, and consequently the happiness of man. It was hoped, that thousands would rise up to call you blessed; and that the evening of your life would be calm and composed, cheered by an approving conscience, the approbation of your fellow creatures, and the smiles of indulgent Heaven. But upon a careful examination of your paper, among much that is good, we find much that we cannot approve; much that is repugnant to the best feelings of man, and subversive, as we apprehend, of vital piety. In this vale of tears man needs all the comforts which can be derived from the light of divine revelation, all the consolation which God in infinite mercy has vouchsafed to man through a blessed Mediator; besides, he needs all the encouragements, all the persuasion, which can be afforded by the most devoted and godly men of the present age, to forsake the contracted views, and jealousy of feeling, which so strongly marked the conduct of our fathers. We admit that there may be much in the church at the present day that is reprehensible. But what way is most likely to effect a change? Is it by a confirmed course of ridicule and sarcasm, or by a dignified, argumentative, and candid exposition of error, and a mild and persuasive invitation to amendment?

What consolation can we possibly receive, unless we can so live at all times, that when God calls us to his dread tribunal, we may be in readiness to appear? Oh! what will be the situation of that servant, who, when he is called, shall not have on the wedding garment? Shall we preach, shall we pray, shall we circulate our thoughts through the medium of the press, without the most scrutinizing search of our own hearts? and a petition at the throne of Divine Grace, that God may bless our every effort for the good of mankind? What are we, dear sir, but miserable worms of the dust? Shall we who hope to inherit, in a few days, the great and exalted privilege of the lowest place in heaven, keep up a continual warfare with our fellow-creatures, and expect to gain the approbation of a pure and infinitely Holy Being, by acts so deficient in charity? The cold hand of death may be upon you before this hasty and imperfect scroll shall reach you; and perhaps the hand which now sketches these lines will be no more active when this letter reaches the place of its destination. These may be considered trite remarks; but death, judgment, and eternity are solemn things—and they are at hand! Permit us to remind you of the great concern which some of the most able, devout, and pious writers have experienced, when publishing their works, apprehensive lest they might not be productive of good.

With a fervent prayer that your mind may be so directed by Divine Grace, and that you may be so governed by Wisdom that the best interests of your fellow-creatures may be promoted, and God honored, we bid you farewell.

By order of the Society,

W - D - , Cor. Sec .

I CANNOT but feel indebted to your urbanity and admirable piety for the practical little sermon you have had the condescension to deliver to myself for my own exclusive benefit. Had it not been for your kind *mementos* I might have forgotten that I am a *mortal* being, and an *accountable* one. But you have been kind enough to assure me that I must die and be judged, and that at no distant period; for all these proofs of benevolence on your part. I should be extremely *insensible* were I not to feel grateful; and *impolite* were I not to acknowledge my obligations to you. It is true, indeed, that it is not apparent from your letter to what religion you would have me proselyted — whether to the Jewish, Mahometan, or Christian; for as to any thing it contains of a distinguishing character, it might have been written by a Jew, a Musselman, or a Christian. There is one thing sufficiently plain, however, that you would have me converted to a religion of more charity, and which would dispose me to sing with the charitable poet —

"Father of All! in every age,

"In every clime ador'd;

"By saint, by savage, and by sage—

"Jehovah, Jove, or Lord."

Or rather —

"For modes of faith let zealous bigots fight;

"His can't be wrong, whose charity is right."

Were it not apparently impertinent and somewhat invidious to deliver a lecture to one's superiors, especially to persons already so pious, I feel from the very bottom of my heart a strong, a vehement desire to request you to read the New Testament of Jesus Christ once through, with all that pious concern which you so feelingly exhibit for me. For I feel as certain as I live, that you are not indebted to it for the piety which your communication breathes; else you could not have deliberately denounced the Saviour of the world and his

holy apostles for their plain, and bold, and severe reprehension of the errorists of that age. This exhortation I would enforce, with many evidences of its necessity, with many proofs of its importance, with many directions for its adoption, were I addressing persons less pious than yourselves; and I would urge it with more concern upon you, as you are preparing yourselves to be guides of the blind, teachers of babes, and instructors of those ignorant and out of the way; but, as I before said, it would appear impertinent and invidious for me so to do.

You must not call this sarcasm nor raillery; for I assure you I doubt not but your pious souls have been sorely grieved with the impious spirit of "The Christian Baptist;" for it never has looked with a benign aspect either upon the professors of theological schools, nor their disciples. It has never flattered their pious efforts in making christian bishops for christian congregations by means of a system of speculation, and a few rules for collecting sermons, or manufacturing those of ancient times down to the present taste and fashion. But again I entreat you not to imagine that I do not conceive you pious students of divinity; nay, I doubt not but you are as pious as any of the students of Gamaliel, not even excepting Saul of Tarsus. But should you ever be born from above, I will expect to see your piety exhibit itself in a different way and to run in a different channel.

With unfeigned wishes for such an event, I subscribe myself

Your grateful friend,

THE EDITOR.

THE following epistle from a minority of the students of said Seminary exhibits another kind of piety:—

BROTHER CAMPBELL,

Dear Sir—PROBABLY the same mail which shall bring you this letter, will bring you another from the Philomathesean Society of this place, requesting a discontinuance of your paper, which, agreeably to their request, you have very liberally and regularly sent them. The truth is, sir, the society are, and ever have been, since your paper was sent for, divided on the subject. The propriety of keeping it has been frequently litigated with much warmth. Some have been very anxious to keep it, and others have been very bitter against it. But those opposed to it have at length prevailed; and, as members of this society, we *must* submit. Yet, as *individuals*, a few of those in favor of keeping your paper, have concluded unitedly to ask you, as a favor, to continue (to us) "The Christian Baptist." We ask it as a favor, because we are here supported by the charity of the public, and are unable to defray the ordinary expense of it. Should it be your pleasure to gratify our request, we hope ever to remember it with gratitude. But whether you should comply with our request or not, may you ever share largely in that grace you so eminently need to succeed your endeavors to restore "the ancient order of things." May you have that wisdom which cometh down from above, which is pure, peaceable, gentle, and easy to be entreated. With undissembled piety, christian humility, and apostolic devotion, may you, by plain, persuasive, and christian-like argument, be enabled to expose the errors of the age, and establish that purity and simplicity which characterized the apostolic age. May the good will of him who dwelt in tie bush rest upon you forever, and the fruits of genuine piety be your choicest blessing. May your age be clearer than the noon, and as a morning without clouds; and when you shall be called to pass the Jordan of death, may you have the peaceful satisfaction of reflecting upon a life spent in the service of God. .May your sun set in tranquility, and the beams of eternity salute your rising peace.

Yours, most sincerely and most affectionately,

C----- S-----,

My Dear Friends,

" WITH great pleasure I comply with your request, and hope that you will be always ready, when you either adopt or reject any sentiment in this work, to produce good and scriptural reasons for so doing. I have never felt any disposition to censure those who differ from me in any of my views, provided always, they seemed to act reasonably and conscientiously, and had something like argument or evidence to support them. Indeed I cannot say I *censure* any differing from me on any account. It is not my province to censure. I may pity and lament their obstinacy, or their weakness; but if I view any thing; more correctly, I have no ground of boasting in myself. I do love all them of every name .under heaven that love my Lord and Master, and I would deny myself, to any extent, the law of our King commands, to render any service to the humblest disciple in his kingdom. And while I write and labor as I do, he that knows the hearts of all flesh knows that I do it from the fullest conviction from his oracles that the christianity of our day is a corrupt christianity, and that *the anclenl order of things* is lost sight of in almost all denominations of professing christians. I do consider that there are many, very many christians, in the present day, greatly out of the way, and that they are suffering famine and disease in their souls because of it. I am assured that good health cannot he restored but by the depleting and stimulating plan recommended by Paul in his letters to Timothy and Titus.

Should any of you, at any time, feel any objections which you deem insuperable against any thing in this work, it will give me great pleasure to have you state them to myself: or should any of your instructors dislike any thing in it, their objections shall be thankfully received, carefully considered, and most respectfully replied to. We must all give account of ourselves to the Lord, and whatever we think now, I am sure at that moment we would rather have his approbation than that of all the human race besides.

Praying that you may he prepared to give up your account with joy, and not with grief, I write myself

Your obt. servt. for the truth's sake,

THE EDITOR

P. S. I make no apology to you, nor to the Philomathesean Society, for publishing your letters; believing that there is nothing which they contain that is of any private interpretation. *Ed.*

Vol. 4, No. 11, June 1827, pp. 263-264- 264

EXTRACT OF A LETTER,

From a Baptist minister living in Piitsburgh, to a brother in .New York, published in the New York Baptist Register—March 1, 1827

"I use the word *regular*, as Mr. A. Campbell has given this appellation to all of us, who are of the old school of Baptists, and are unwilling to throw away all our articles of faith and church order, and fall into the ranks of his undisciplined and inexperienced militia. This company a few years since appeared formidable. They marched through almost every part of this region, separated many friends, broke down and wasted many churches: It is my opinion that they will soon be so widely spread from each other's tents, and so perfectly indifferent to their own souls, or the happiness of mankind, that they will never be seen in any kind of order to attract attention."

THIS is a bundle of falsehoods. "Mr. A. Campbell" never gave the appellation of "*Regulars*" to this Pittsburgh divine nor any of his friends. Some Baptists glory in this name; and when we apply it to them it is because of their own choice. Besides, we have no evidence whatever that this correspondent is a Regular Baptist, or holds to their Confession of Faith, but I have good evidence to the contrary. It is not true that those to whom he has given the name of *undisciplined militia* either separated *many friends*, or broke down and wasted *many churches*. As to his opinion that they will "soon be widely spread and indifferent to their own souls," I think it is an opinion he formed to fill up a sentence in his letter; and as opinions are *mighty light* articles, it is *my opinion* that this writer is very badly acquainted with the subject on which he writes, and that his whole letter is an exceedingly false representation of the things on which he writes, and that he is more concerned in gathering together a collection of Baptists of every stripe for purposes which I will not mention, than he is to understand or teach the New Testament doctrine. The greater part of his letter is just as exceptionable as that noticed, but I have neither time nor room to say any thing more about it. When he writes again it will add to the credibility of his narrative to give the names of those "many churches" that have been wasted, and to specify a few facts to support his opinions. If the statements we generally see, descriptive of Revivals and Declensions, have no more truth in them than there is in this letter, the public are most wretchedly deceived who believe the hundredth part of what they read. EDITOR.

Vol. 5, No. 2, Sept., 1827, p.48. New Agents New York—Chester Clapp, Saratoga county.

Vol. 6, No. 1, Aug. 1828, p. 24. New Agents Edmund Morris, Poughkeepsie, New York; Benjamin S. Hendrickson, City of New York.

Vol. 6, No. 3, Oct. 1828, p. 72.

Goshen, N. Y., July 16th, 1828

MR. M'LOGAN writes to me as follows respecting the Christian Baptist – I have derived more satisfaction and instruction from the above work, during the short time I have had it, than from any other religious work that ever fell into my hands, and I earnestly pray that the distinguished disciple of Christ who is the editor of it may be the instrument, and it the means, of sapping to the very foundation those strong and almost invulnerable bulwarks of *priest craft*, superstition, delusion, and bigotry, which have so long past current under the name of Christianity." – Yours in the gospel,

LEBEUS S. VAIL

Vol. 6, No. 6, Jan. 5, 1829, p.144. Bp. E. T. M'Intire, New Market, U.C. listed as one of the new agents for *The Christian Baptist*.

Vol. 6, No. 9, April 1829, p. 216. List of receipts includes C. Sawyer, Vernon, NY.

Vol. 6, No. 12, July 1829, p. 288. List of receipts includes David Everit, Goshen, NY.

Vol. 7, No. 1, August 1829. List of receipts includes J. Wilkinson, Syracuse, NY; Daniel Rounds, Ellsburg, NY (Ellsburg- EB)

Vol. 7, No. 2, Sept. 7, 1829, p. 48. List of receipts includes Elder M'Intyre, Upper Canada, sent \$10 for *The Christian Baptist*; A. E. Baker, Mansville, NY, bought volumes 1-6; Elder T. Brewster, Ellsburg, NY, paid for Vol. 6 for Dr. M. Smith; Joel Benton, Leedsville, NY, paid for Vol. 7 for C. Benton, Sarah Reed, A. B. Benton, J. Barlow, and himself. P. 48 - Elder Thomas M'Intyre, Whitby, Newcastle district, Upper Canada, listed as new agent. John Grante, New-Market, Upper Canada, listed "in room of Elder M'Intyre."

Vol. 7, No. 3, October 1829, pp. 57-59.

Extract of a letter from a christian brother at Brookfield, N. S. to his friend at East-port, Me. dated July 18, 1829.

"WHEN the experience of professors is soothed by flattery, and moved by the breath of words, 'tis feverish, impetuous, & unstable; like the furious tide it ebbs and flows, and rises and falls as circumstances change. But sacred, divine, immutable truth, the blessed source of fortitude and faith in the christian's soul, holds firm empire, and like the *steady* pole star, never from its fixed and faithful point declines. Hence the apostle, "We walk *by faith*, not by *sight*." Sense is governed by what *appears*; faith by what *God says*. Sense looks inwards and rests on happy *impulses*; faith looks outward on the sure word of *prophecy*. Sense has her anchor cast in the midst of *frames changeable as the wind*. Faith has her anchor cast within the vail, whither the forerunner is entered, and is both *sure* and steadfast, and secures effectually from being tossed to and fro amidst storms of trouble and dark seasons of desertion. Sense judges by what is felt. Faith forms its judgment, not by the things which are seen, but by the things that are not seen, calling the things which are not as though they were. Sense says, now I am in the favor of God, for *I feel* it, now he is my God, for *I find him so*. - (How so?) I feel nearness to him in prayer, I feel lively in duty with warm affections; these are my *assurances* and *demonstrations* of his love, and I am full of comfort. But what is the result when these are not enjoyed? These, depended on as the soul's sunshine, and lost, contrary inferences are drawn. Now I am not in the favor of God, for I do *not feel* it. Now he is not my God, for I do not find him so; I am dead and stupid in prayer, &c. &c. Thus frames, feelings, and impulses, produce no solid ground of comfort. When these are enjoyed, the dependent thinks himself a christian; and when not enjoyed, he thinks himself a cast-away;—changing his thoughts of his stale as his feelings do, like the wind; and varying his comforts like the weather.

What an unsettled state of mind a professor is in, who has no way to judge of himself but by these changeable things! What doubting, trouble, and perplexity ensue from depending on sense and frames for comfort! But when comfort springs from the right source, it is pure and solid, and joy and peace abound because of the word of his grace.

"He that believeth—He that believeth not."

The extent of a moral obligation is not to be determined by man's limited disposition to obey or comply. That notwithstanding the decisive tone assumed by the sacred writers on the necessity of divine influence, how unconscious they seem of any thing like embarrassment and perplexity; when they exhort men to duty, they are not only free in the utmost degree from all metaphysical explanations and distinctions, but use plain, confident, and energetic assertions of the *obligations* of men to *repent* and *believe*. On faith their statements are simple and intelligible, being a spiritual perception and *cordial reception* of divine truth.— The object to which they direct its operations is the gospel; and such a statement the gospel affords as is adapted to impress such a conviction of guilt and wretchedness, as will compel the anxious mind to an immediate and cordial reception of the message of mercy, which, by the sacredness of its subject-matter, communicates a holy influence to the mind that receives it. This cordial and spiritual reception or belief, is regarded by the sacred writers not as a merciful *succedaneum* adapted to the impotence of our nature, for the more rigid obedience which the law demands; but as the instituted method of becoming personally interested in the Divine favor, and of final salvation. Such a *pistis* or faith, such a *peithomai* or Divine persuasion, in consequence of the peculiar sacredness of its object, firms the only principle of acceptable obedience. It is *that* faith which "purifies the heart and works by love." While it leads the mind which possesses it to an entire renunciation of all meritorious claims derived rather from *itself*, or its *influence* or *grace received*, and to an exclusive, undivided reliance on the *perfect atonement* of the Lord Jesus Christ, as able to save unto the uttermost; and thus the believer has *one* object to *look to*, and *live by*?—Christ, the ail in all. For me, Eternal Spirit, may truth's effulgence my path illumine. May I by thy celestial guidance led, fix deep in my own heart thy sacred testimony, and in my life its holy influence transcribe. O help me to note how all the parts of truth agree in one fair, one finished, one harmonious whole; which, in all its gradations and beautiful connexions, begins, proceeds, and ends, in love Divine! And, may the blessing of the Lord go with you, and in all things keep you free of the fell venom and malignant tendency of error, which strikes at the root of truth—pollutes the heart, and is as a cup full of delicious ruin. May you go forth in "the fulness of the blessing of the Gospel." The more that you are a man of *one book*, humble, and counting yourself "less than the least," the more will you enjoy primitive simplicity, and thus more acceptable to God, whatever you may be to the world; and as a minister of Christ, study to approve yourself unto him who will not forget your work of faith and labor of love." I am, yours, affectionately, J. B.

Vol. 7, No. 5, December 1829, p. 120. List of receipts includes Eld. Jos. Marsh, West Mendon, Monroe Co., NY, Vol. 7.

Vol. 7, No. 6, January 1830, p. 144. List of receipts includes W. Hillyar and J. Murphy, Ogdensburg, NY, Vol. 7; L. S. Vail, Goshen, NY, for J. M. Logan, D. Everett, and himself, Vol. 7.

Vol. 7, No. 7, February 1830, p. 153.

FOR THE CHRISTIAN BAPTIST.

"Those that sin, rebuke before all, that others also may be afraid." Paul.

Mr. Editor,

IN reading your paper of the 8th of October last, we found a sentence in the 59th page, containing about five and a half lines, three capitals, seven commas, one period, and *six falsehoods!* The sentence is this: "They were such as were previously Arminians, or Sandemanians," (1) "such as never stood firm on the basis of truth," (2) "such as were ready to take up with the first leader of discontent and faction," (3) "such as always opposed united effort in promoting the spread of the gospel," (4) "and the advancement of education," (5) "and those who through ignorance, become an easy prey to greedy error." (6.) •

Now we affirm, that, as far as our personal knowledge extends, all that have fallen in with the views of Mr. Campbell, as published in the "Christian Baptist," were, and are, still members in good and regular standing in churches of the Calvinistic-close-union-order; belonging to the Black River Baptist Association, and were either ordained Elders, or stated Clerks of their respective congregations.

And we pledge ourselves, that, whenever we are called upon by the "powers that be," or, by any person of *character*, that we will prove that each and every of our charges of *falsehood* as above stated, and our affirmation thereunto annexed, are correct, being founded on fact. And that no less authority shall be exhibited than well attested church records; authentic results of ordaining councils; Association Minutes, duly attested and published; approved and printed Reports of Boards of Missionary and Education Societies; or, oral testimony of unimpeachable witnesses, in subordinate connexion with the Divine Oracle.

Be not surprised, courteous reader, that we, in this wooden northern clime have taken the alarm; for in all that we have *heard* or *read* for more than *sixty years*, never have we before witnessed so much *personal scurrility*, *christian abuse*, and *contempt of truth*, *civil and sacred*, compressed into so small a compass, as in the above *extract*.

TIM. BREWSTER,
A. B. BAKER,
GEO. FINN

*Ellisburgh, Jefferson co. New York,
November 5th, 1829.*

(The quotation referred to [Oct., p. 59] was from the *Columbian Star*, about Baptists who accepted Campbell's views. Ellisburgh is between Watertown and Oswego, NY)

Vol. 7, No. 7, Feb. 1830, p. 168. Monthly list of receipts includes L. S. Vail, Goshen, NY, for J. Corwine, Vol. 6.

Vol. 7, No. 10, May 1830, p. 244. Monthly list of receipts includes N. Johnson, Willet P.O. NY, Vol 7; T. C. Greer, Mechanicsville, NY, Vol. 7.

Reports from Canada and New York in **The Millennial Harbinger**

Vol. I, No. 1, Jan. 1830. "Monthly List of Receipts." L. S. Vail, Goshen, New York.

Vol I, No. 2, Feb. 1830, p. 59.

BAPTIST STATISTICS.

IN Upper Canada there are 18 churches, 13 teachers, in the ecclesiastic year 1829, there were 112 converts immersed. Total amount of associated Baptists, 956. The average number converted by each teacher per annum, was 8 converts and a fraction over

In New Brunswick 31 churches, 12 teachers, 103 converts; total 1414. Average converts per teacher per annum, 8 and a fraction.

In Nova Scotia 36 churches, 24 teachers, 358 converts; total 2255. Average converts per teacher per annum, 14 and a large fraction,

In Jamaica 14 churches, 8 teachers, 1875 converts; total 7340, Average converts per teacher, 238 and a fraction.

In the United States 4285 churches, 2857 teachers, 16,356 converts ; total 292,862. Average converts per teacher per annum, 5 and a fraction.

In all the above territories, containing North American provinces, the United States, and the Island of Jamaica, there are 228 associations, 4384 churches, 2914 teachers, 18,804 converts, for the year 1829; total amount of members 304,827, giving an average per preacher per annum, of 6 converts and a fraction each.

I have taken the above data from the Baptist Tract, and Youths* Magazine, No. 1, vol. 3, p. 28, 35. The compiler in giving the table from which I have gleaned those documents, says it presents the best data of the *associated* churches which he could obtain; but he represents it as being deficient and inaccurate in many respects, and more especially in the amount baptized per annum. Making all the allowances of this sort, and giving to it the additional number of converts, which he supposes to be due from the returns made, that is, to add 6000 converts to cover the defects in that column the most deficient, the number of converts for the year would be 24,804. In '28 it was reported at 29,031. Then for the year 1829 the number of converts for each preacher, say 3000 in all, would average 8 and a fraction.

Vol I, No. 2, Feb. 1830, pp. 63-64.

Eastport, Washington co. Maine, Feb. 8, 1830,

"MY DEAR BROTHER CAMPBELL,

BY recurring to your list of subscribers, you will see the name of the unworthy individual who is the writer of these lines.

About a year and a half ago, I left the Province of Nova Scotia, and came to reside in the town of Eastport, where I became acquainted with our dear brother, F. W. E. and by his kindness I was favored with a perusal of your writings, of which I had no previous knowledge. When I first read some of the numbers of the Christian Baptist, I saw many things which I believed and admired—some that I disbelieved—and others, the truth of which I doubted.

As I had, for some years, been in quest of truth, I thought it would be nothing but reasonable that I should read the whole of your writings, before I made up my mind respecting the correctness or absurdity of your sentiments. I accordingly obtained a copy of your works, through the agency of brother E. and have given them an attentive perusal; and I can assure you in the sincerity of my heart, that my present views of the Christian religion are (in many respects) very different from what they were before I became acquainted with your writings; and I consider that my reading of them forms a *new epoch* in the history of my inquiries and efforts. I trust that I feel truly grateful to the Great Head of the Church for the light which I have received from him through your agency; and I am also greatly your debtor.

Wishing to see the "ancient order of things" established in this place, I have obtained the following names, to whom I wish you to send complete sets of the Millennial Harbinger, directed to the Post Office in this town.

Wishing you grace, mercy, and peace from God, the Father, and from the Lord Jesus Christ, I am my dear brother, most respectfully yours. W. W. A.

Vol. I, No. 5, May 1830, pp. 199-203. The author, "F," is Francis W. Emmons. (EB) (Probably written at Taunton, MA shortly before he went to Providence, RI and then to Schenectady, NY. He was in Schenectady in May, 1830.)

TO THE EDITOR OF THE MILLENNIAL HARBINGER.

T---- March 30, 1830.

MY DEAR BROTHER,

I AM now at the place from whence I received the "call" mentioned in my last. I came here on Thursday the 25th instant, and am calculating to remain till April the 12th next, and then return by P-----to S----. This is a pleasant manufacturing village, containing between 3000 and 4000 inhabitants, five meeting houses, and five different religious denominations, viz. Baptist, Orthodox Congregationalist, Methodist, Friend, and Christian. The Baptist church is the oldest, largest, and has the best meeting house. The Christian church, I am told, numbers about 100 members—is Unitarian in sentiment, and, from the other information received concerning them, I should judge very ignorant and enthusiastic. Were it not for the *abuse* of this holy name* I would be called by no other: but, as it is, I shall for the present, I think, hold on to my letters of commendation, certificates, &c. which call me a *Baptist*,

Some where in your Christian Baptist, I recollect, one of your correspondents said that "your opposition to the popular establishments of the present day, missionary associations, the clergy, their salaries, &c. &c. had secured to you the covetous, the irreligious, and Christless Christians; that if any before were real Christians, they ceased to enjoy their religion on embracing your views," I recollect also another said that "your writings had well nigh stopped all missionary operations in his state," or to this amount. Now, my dear brother, I have feared that such, in numerous instances, was the effect; that numbers of the covetous, irreligious, and Christless Christians read your works with avidity, and called you *Master*, and took occasion from what you had published, to rail out not only against all "benevolent institutions," but against those, who, from the best of motives, contributed to their support—who would do nothing themselves—not a cent—for the support of the best of causes in a scriptural way. I must confess that the conviction of this

being the tendency of your writings—to make and please such—operated the most powerfully in my own mind to close my eyes against the light which your Christian Baptist held out for me. While I read your writings myself, I could not but feel hearty in recommending them to others—to my brethren generally. Being myself a contributor to the Bible Society, Missionary, Education Societies, and the like; and being conscious that I acted from proper motives, from a sense of duty and privilege; I could not, therefore, but encourage others to do likewise. But now let me tell you what has been their effect on me after a long, slow, and thorough examination of about FOUR YEARS—after an examination, not only of your writings, but of that *best of books* also, which they every where extol as containing *the only and sufficient rule of faith and practice*:—It has been to withdraw my patronage, since the first of January last, from all these popular, religious, human institutions, and to fix my eye singly upon one of divine origin—*the church*. I now feel none the less inclined to give than before, and not to give less, to promote what I conceive to be the cause of God. No, it is my privilege to do something, and all that I can do, that the empire of Immanuel may be extended. In these feelings, I trust that, among your readers, I am not alone. Let the church of Jesus come up out of Babylon; let her shake herself from the dust; let her wash herself and put on her beautiful garments; let her cast out of her bosom all the move-lovers, boasters, proud, high-minded, and their households; then will she shine forth like the Sun! fair as the Moon! and terrible as an army with banners! Then will she not need the money of the wicked to pay her ministers; and, if offered, will refuse it. Like Peter to Simon the sorcerer, her ministers will say to all the ungodly, "Your money go with you to destruction. If you think the free gift of God may be purchased with money, you have no part or lot in this matter. Reform, therefore, from this your wickedness, and beg of God, if, perhaps, the thought of your heart may be forgiven you." Instead, then, of a Parson's taking a paper, and going about to get the pews of his meeting-house taxed to secure him a support, as I saw one doing a few days since, every door will be thrown open, and all seats become equally honorable and equally free. They will preach, "I want none of your money for religious purposes until you have given your hearts to the Lord—until you have put on Christ by being immersed into his name; and then I want it only as a contribution to the Lord, and not to man. Let it be put into the hands of the stewards of the congregation, as the Lord has prospered you, as an act of worship on the first day of the week; and then let distribution be made to those who need it."¹¹

While at E----- I became very intimately acquainted with brother W. W. A., the Free-Will Baptist minister of that place. We frequently visited each other, and had many interesting conversations on points on which we differed. The object of both, I trust, was *truth*; and therefore we could talk of our differences without giving or receiving offence. It was not long before we exchanged pulpits on a Lord's day afternoon: and in the evening of that day I discoursed on the doctrine of election. When the exchange was agreed on I informed brother A----- of my intention to treat that subject in the evening, and wished him at the close of his meeting in our house to give public notice of it. "Well," said he, and paused—"but what if, when you get through your discourse, I should get up and tell the people to beware of brother E-----'s doctrine; and ask them to come next Lord's day evening and hear me, when I would point out your errors?" "Do so," I replied, "if you think I am wrong; and after you sit down I will say to the people, Go and hear brother A-----! go and hear brother A-----! and then bring all that we both say to the Scriptures. Prove all things: hold fast that which is good." We both gave out the appointment. In the evening brother A----- set in the desk with me, and made the first prayer; and after I had concluded my discourse I gave him opportunity to do as he had said; but he declined. The same week, however, he called and spent half a day conversing with me on this subject. Though at that time we did not and could not exactly agree, he being an Arminian and I a Calvinist; yet the difference between us, he said, was so small that he would not preach against me. We parted as we met—*friends*; and friends I trust we are at present.

The last Lord's day I spent in E----- I did not *preach* myself, but attended as a hearer of brother A----- . In the evening, after opening the meeting as usual, by singing and prayer, brother A----- made some remarks on the length of time he had been a public teacher of religion—his design to direct men to the Bible, and his method of doing this—said that he had been long tired on account of the little effect of his labors—had been led to question the propriety of *textuary* preaching, and had finally come to the conclusion from that time forth to abandon it. Then, by his request, I read to the congregation your "Preface to the Narratives of Matthew, Mark, Luke, and John," and added a few extempore remarks of my own. The meeting closed with prayer by the Congregational minister of the place, Rev. Mr. G-----.

Since I left E-----, as I informed you in my last, I have either *read* or *talked* some in public about every Lord's day, and have talked a little on other days with some of my fathers and brethren by the fireside. They express many fears in regard to me—think that my new notions will injure my usefulness; but, to a man, they all decline reading the Christian Baptist, and will not patiently hear my defence.

Soon after going to P-----, on the 1st inst. I visited a Reverend D. D.—had a little chat with him—expressed some doubts on the modern's being the best order of things—and left with him a copy of my first letter to you, your reply, vol. 5. C. B. and No. 4. of vol. 6. On the last I wrote as follows:—

"Will Dr. W— have the goodness to read vol. 5. herewith enclosed, and in this number the essays on the *Ancient Goipel*, and before I leave this, in the course of two weeks, oblige me with another interview. "Sincerely seeking after the truth, "F."

Two weeks afterwards I called and had another interview of about one hour and a half. The Doctor now returned me the book and papers unread; and I apologized for troubling him. He said that the church first formed by the Apostles was not *our* model—that what was proper and expedient in Palestine, would not do in the United States—that he did not consider sectarianism an evil (or, rather, the existence of different religious sects) in the present state of the Christian church—that when the Millennium comes we may expect a change for the better. "But in reference to A. Campbell," said he, "I have not a very high opinion of him, either as a man of talents, a Christian, or a Bible critic. I have not read his book—I have no time for it," &c. I showed him the first number of the *Millennial Harbinger*. He read, "The Destruction of Sectarianism." This, he said, was enough. He, however, turned it over a little, and then handed it back to me. I again apologized for troubling him, and made my bow and retired. "Does our law judge any man before it hear him?" said Doctor Nicodemus, a ruler of the Jews. "But *thou* wert altogether born in sins, and dost thou instruct us?" "And they cast him out."

Last evening I attended in this place the meeting of a Bible Class, composed chiefly of church members, both old and young. I being *pro tem*, the acting "Elder," was requested by the Deacons to take the lead. No chapter having been previously given out, I asked, What one shall we consider? Elder B-----, (an *Elder* indeed, a blind teacher, 75 years old, who has been the leader of this people upwards of 30 years,) named the 13th chapter of Luke. Very well, we all turned to this chapter. After prayer I remarked that I had before me a different translation from the one in common use; and as it was desirable that we should avail ourselves of every means in our power for coming to a right understanding of the Sacred Oracles, if the class would look over, I would read the chapter in

Dr. George Campbell's translation; after which we might note the difference, and profitably consider it. I read. The Elder sat uneasy. As soon as I got through he gave his mind unasked. "He was an old-fashioned sort of a man," he said, "and liked the old Bible better." He marked several differences. "There is *reform* for repent," said he. "Now a person may reform, but that is not repentance. Repentance means something more. It is a very different thing. Evangelical repentance is a godly sorrow for sin," &c. &c. After speaking much against the New Translation, he called upon the Deacons to instruct me into the proper manner of conducting these meetings. I turned to them for instruction. They wished me to take my own way. I therefore proceeded to make some further remarks on this translation, to ask and answer, to hear asked and answered, questions upon the chapter.

I will only add, if not deceived, I do ardently desire to see a pure speech, the ancient gospel, and ancient order of things, fully restored among the people of God.

Yours in the hope of immortality,

Through a crucified Saviour,

F.

* Did it not in this country designate a *sect*; and were not those who bore it here as much sectarians as any others?

Vol I, No. 6, June 1830, p. 288 "Monthly Receipts for the Millennial Harbinger" (the following is an excerpt):

W W Ashley paid for vol. 1 for John Mason, Thomas Haycock, Edward Baker, Thomas Parker, Archibald Henry, Jeremiah Fowler, and himself. Eastport, Maine.

Vol. I, August 1830, pp. 341-348 The author, "Francis," is Francis W. Emmons.(EB)

THE Writer of the following article first met with the Christian Baptist and Debate with M'Calla, while travelling in this State as a Missionary, in the summer of 1826. Something more than two years since, he wrote me for the first time, ordering a complete set of all my works; promising to read them, and if '*Bishop Semple*' or some other '*mighty man*' should not within two years from that time pull me down, on "the exceptionables in them," which he named, and he remained of the same mind that he then was, he would '*try*' to do it himself. EDITOR,

JOURNAL OF A TRAVELLER.

MAINE.

FEB. 24th, 1829. The prospect now is, if I permit it, that the Baptist church and society here will give me an invitation to become their settled Pastor. Thus far, I have preached fully, plainly, and without any reserve, my real sentiments; and hope and trust, I shall ever be enabled to do so. Nothing appears so precious to me as truth—*truth* in sentiment, and *truth* in practice. In the changes in my religious sentiments, mentioned one year ago today, I have become considerably strengthened: and the more I read and reflect upon the C. B. of A. C. the more I find in it to approve, and the less to blame. On several points of doctrine, however, of no small practical consequence, I am at present unsettled. I wish not so to bind myself, nor be bound, as not to be able to investigate these, impartially and thoroughly; that I may ascertain, and embrace, and practise, and inculcate, the whole truth upon them. If I do not settle here, (as I remarked in my letter to Prof. H.) I think it will be my duty to locate myself somewhere else in N. E.—in a place, where to be a good minister, it will be requisite that I spend much of my time in my study, for three or four years; and then, perhaps, migrate to the West.—But—I don't know. . . . "A man's heart deviseth his way; but the Lord directeth his steps."

My Creed is the Bible alone. It is my wish to unite with all such as agree in this, and who, by being immersed into the name of the Father, Son, and Holy Spirit, have put on Christ, and would further manifest their love to him, by walking in all his commandments and ordinances blamelessly. I would not require any more knowledge, or faith, or orthodoxy, for church membership, now than was required by the Apostles on and after the day of Pentecost—than Philip required of the Samaritans,—of the Ethiopian Eunuch; or, than Peter of Cornelius and his kinsmen and near friends: "For of a truth I perceive, that God is no respecter of persons; but he that feareth him and worketh righteousness, in every nation, is accepted of him."

* * *

RHODE-ISLAND.

March 4th, 1830.—Evening, Attended meeting in the 2nd Baptist church. After singing and prayer and singing again, the Pastor observed, that "the committee would recommend to the fellowship of the church after baptism—or rather," said he,—"*to come before the church to relate their experience*", Mrs. B, Miss F." and some others. These ladies were then called on, one after another, to relate what had been done for their souls. They did so; and told a story from 10 to 15 minutes in length; after which succeeded a catechetical exercise of from 5 to 10 minutes. They then retired, when the Pastor said: "Brethren, you have heard the experience of these persons. We wish now to hear yoiiir minds about it. And first, of Mrs. B. Do you feel satisfied that she has received the remission of her sins?" One of the brethren "*motioned* that Mrs. B. be received as a member after baptism.:" and so of the rest. They were received. The Pastor then proceeded to make some remarks—said, "he had been tinking for some time, that they as a church needed some books—that every family should be supplied with "*James Church MembersGuide*"—that within a year he had baptized about 30 persons; and these needed instruction—that though he had never read, the work himself he hesitated not to recommend it as an excellent thing. "The Life of Legh Richmond" too, and the "Memoir of Mrs. Judson," he said were most valuable works; and that it was indispensable that the young converts should be supplied with some of them." After these remarks, he gave out the hymn,

"Come, Holy Spirit, Heavenly Dove" &c.

Then, after prayer, he introduced another subject—"The Missionary Society." "It is very hard times," said he, "this we all know; but something must be done to maintain our standing in the convention. Let every one contribute *nine pence*, a *quarter of a dollar*, *half a dollar*, or, if able, *a dollar*: but *four pence*.*ha' penny* is better than nothing." The meeting closed with the usual benediction. But now the inquiry was made, "Where shall the candidates be baptized?" The Pastor was for putting it off for a considerable time; but the candidates wished to go forward the beginning of next week. It is now Thursday. This point is to be settled on Saturday evening next. *How unlike tie ancient order of things, all this!*

While at P. R. S. I met with a young brother, about 19 years of age, who had been immersed a few months previous by a travelling Christian minister, and turned loose upon the world. He said, he had not joined any church yet; because he knew not which to join—that he had, for the most part, attended with the Methodists: but thought he should now try some others; and then join where he could *feel* the best. For about two weeks, he said, he had been very much impressed that he must preach; and was then thinking seriously about commencing an excursion—of going into the neighboring towns to hold meetings. I asked him what would be his message—what he would say? He could not tell. I asked him why he believed in Christ—what were the evidences of the scriptures' containing a revelation from Heaven; and what he would say to the infidel, who should question it? He could not tell. Not long after this, I attended a meeting where this young brother was present and made a speech, His story was, "What the Lord had done for his soul! He *felt*, and he *felt*—he kneeled down beside a little rock, and took hold of a little tree; and he *felt*, and he *felt*." This was the burden of all that he said. *How like a majority of the "called" and "sent" ministers of our times!* Let every disciple preach and teach according to his ability; and in that way, which he can do the most good.

* * *

NEW YORK.

May 23d, Lord's day. Rev. Mr. S. "wondered" that I inquired after the church—said, "They are Unitarians you know?" "No, I did not know it," I replied; "my acquaintance with them is very small." "Well, they are," said he, "and to know this is enough for me." But yet I inquired further, and went in search of their place of worship. When I returned in the evening, Mr. S. said, "Well, I hope you have got enough of the-----" "I did not meet with them, Sir," said I, "being sufficiently satisfied at the door of the church, whither you directed me, I did not go in." ► Mr. S. whether intentionally, or unintentionally I cannot say, did not direct me to the right place.

Rev. Mr. M. spoke in the highest terms of the genius and learning of A. C. and of his three debates, all of which he possessed; but his other works he did not read. I asked him, "Why not?" He replied: "He *dared not*. Campbell is a man of such talents," said he, "that it is not safe to read him. He is a Sandemanian. He makes water baptism regeneration," &c. &c. And yet, Mr. M. is a Baptist minister in the great city of ----- and yet he takes, and dares to read the *Columbian Star!* I expressed my conviction that would we know the truth, it was safe to read both sides.

May 24th. My visit with Brother H. to day, was very agreeable. The number of members belonging to the church over which he presides, I think he told me, was between 30 and 40. He said they were much calumniated; but had found it better to obey God than man—that they have received the *ancient gospel*, and are endeavoring to walk according to *the order of things* established by the apostles.

* * *

May 23th. On my way from Schenectady to Little Falls, I was asked by a Mr. Lane, formerly a Baptist, now a Presbyterian clergyman, 'If I, also, were not a clergyman?' To which I answered, *No*. I handed him the last two Nos. of the C. B. He read a little, and then laid them down, saying: "Campbell is doing a world of mischief to the Baptist denomination, and he regretted it very much." I asked him, "How?" He answered: "By creating and fomenting divisions." From a little further conversation, I ascertained that he had never read the writings of A. C. and was altogether ignorant of what he most vehemently opposed. *But this is perfectly in character for a clergyman!*

May 30th. I have this evening finished reading "CAMPBELL AND OWEN'S DEBATE"—expected much from it; and have not been disappointed. It is worthy of being read again, and again. For considerable time now, I have been assured that belief has only to do with *testimony*; that Christianity, and salvation rest upon facts. In these sentiments I have become considerably confirmed by reading this debate.

May 31st. Arrived at P. M. attended the examination of the Senior Class on *Theology*. The following are some of the questions proposed at this time by the Reverend D. D. and answered by his *indoctrinated Pupils*.

Q. Your views of regeneration?

A. Man was originally formed in the image of God—fell. Regeneration is the implantation of a new principle of holiness.

Q. By whom effected?

A. By the Holy Spirit.

Q.. How? [No answer given.]

Q. Is it instantaneous?

A. Yes, instantaneous.

Q. What do you understand by repentance?

A. Sorrow for sin, arising from a knowledge of the law, and conviction by it,

Q. What by the Christian warfare? Is the heart capable of having two opposite principles at the same time?

A. Yes—1 think, it is clear to me, that we may have two perceptions at the same time. See Rom. vii. ch.

Q. What do you understand by the doctrine of election?

A. That God has purposed to save all, who are included in the covenant of redemption.

Q. Give an explanation of faith.

A. There are several kinds of faith—Historical—rational—miraculous—saving, &c. [defines them.] Saving faith means not only a belief of testimony; but a corresponding exercise.

Q. What is meant by the elect?

A. Those given to Christ in the covenant of redemption.

Q. What do you understand by the covenant of redemption?

A. The covenant of redemption is that, entered into between the persons of the sacred Trinity before the world was.

Q. What the parts of each' [The answer not recorded.]

Q. Did the Father give the Son a definite, or an indefinite number?

A. A definite number,—the elect.

Q. Did he elect them before they believed, or afterwards?

A. Before. "We are saved not by works of righteousness which we have done; but according to his purpose."

Q. What do you understand by the covenant of grace? Wherein does it differ from the covenant of redemption?

A. I suppose them to be the same.

Q.. Why was the atonement of Christ necessary for the salvation of sinners?

A. On account of the demands of the divine law.

Q. In what did the atonement of Christ consist ?

A. In sufferings—Think obedience not included.

Q. Did not the Father give him a *commandment* to lay down his life?

A. Yes.

Q. Will the atonement cover all the sins for which it was designed?

A. Yes—[The Doctor here remarks, that he sees no reason for detaching the obedience of Christ from his atonement—thinks sufferings and obedience both enter into the nature of it.]

Q. What was the design of the atonement; and for whom?

A- To open the way of salvation for sinners.

Q. Did God design to save all by the atonement?

A. No—only the elect.

Q. Is the atonement inseparably connected with the pardon of all for whom it was made?

A. I think not.

Q. What are your views of perseverance?

A. If the doctrine of election be true, that of perseverance follows of course.

Q. When was the human soul [of Christ] created?

A. I don't know; but I suppose when all other human souls were created.

Q. When was that?

A. I don't know.—1 think however it was at his advent.

Q. What do you understand by the declaration, "Though he was rich, for your sakes he became poor?"

The Doctor answers: "It must be understood as referring to his human soul, which he possessed before he came in the flesh."

Many other questions were asked on "*Original sin*," "*Total depravity*," "*Justification*," "*Progressive sanctification*" &c. &c. which I did not record; but the above is a fair specimen of all. The next day (June 1st) at 10 o'clock A. M. heard the annual sermon before the Education Society, by Elder I. P. The following are my notes of this. His text was:

LET THE YOUNG MEN RISE AND PLAY BEFORE US. 2 Sam. ii. 14.

Introduction. Remarkd on the context. Twelve young men went out, and took hold of each other by the head, and the consequence was, that they fell by each others swords and died.

The meaning of the word, "*play*." To play the fool is to *act* the fool—to play the harlot is to *act* the harlot-1-and to play the man is to *act* the man. *To play*, therefore, means *action*.

Having made these remarks we proceed to speak of

1. *The Work* in which we would have our young brethren engaged

2. *The Qualifications*.

3. *The Field of operation*, and

4. *Some of the blessed effects of playing far the Lord*, "Let the young men arise and play before us."

And I. THE WORK in which we would have our young brethren engage— "*I play*." Preaching the gospel—the triune God, &c. &c. [On this head the preacher was quite brief.] But

II. THE QUALIFICATION.

1. The person must have grace in his heart—must become experimentally acquainted with the Lord Jesus Christ—must be born again. 2. Must possess a discerning mind. No man can preach the gospel, unless he understand the gospel. 3. A tongue to utter; that is, a gift of communication. 4. That the man should be exemplary, sober, grave, &c. apt to teach. The dish must be clean. 5. The glory of God uppermost. 6. A *peculiar feeling* for the upbuilding of Zion. 7. He must feel for the state of poor sinners in a *peculiar manner*. 8. Possess the heart of a soldier, that he may endure hardness—must have his face set as a flint. In fine, 9th, he must be called of God, 1st by his Spirit—2d by his church. All who are called by the former, will be also by the latter. When we see a person thus qualified, we can say; "How beautiful upon the mountains are the feet," &c.

III. THE FIELD OF OPERATION.

The field is the world ► The finger of divine revelation points him *what* to preach; and ► the finger of divine providence *where* ----- some in the city ----- some in villages ----- others in the woods. Missionaries at home and abroad. STORIES. Br. Stammard, Br. Wade, Kincaid, and others. [*Many of the congregation wept here; and traveller among the rest.*]

IV. SOME OF THE BLESSED EFFECTS OF PLAYING FOR THE LORD.

I. To overthrow errors. This was the effect of the apostles preaching. 2. The church is built up—the sheep and lambs are fed. 3. For the young men to arise and play in this way, what a comfort it is to their aged ministers! 4. Sinners are converted, and the man of sin destroyed.

A FEW REFLECTIONS AND WE CLOSE.

1. We are led to contemplate the state all are in by nature. 2. The provisions of the gospel. 3. The importance of ministers' being properly qualified. *Therefore*, we should help them. The fears of our old brethren lest our bounties should be abused—we should have godly jealousy. The effects of learning and of ignorance—His own experience—ADDRESS TO THE YOUNG MEN —Amen.

P. M. At 3 o'clock attended the meeting of the Alumni and Friends. It being six years to day, since I took my leave of this Institution; as my last gift, I presented to its library the books purchased in New York; viz. one New Testament, (Campbell's Translation) Campbell and Owen's Debate, C. B. vol. vii. Nos, 11 and 12, and a copy of the debate between Campbell and M'Calla.

June 2d. Annual commencement of the seminary.

* * *

June 5th. Visited the infant school at W. superintended by Miss M. Too much of the Episcopal religion here—too much praying of the children without understanding it—some very bad habits also acquired of toning it.

* * *

June 8th. Took passage in the Washington Line to Rochester. Had some conversation on the way with a young man recently from Yorkshire, England. He tells me, that the Wesleyan Methodists there, (to which he belonged) do not baptize at all. Children, generally, are sprinkled in infancy; but if not then, the baptism of the Holy Ghost, or conversion, is considered all that is necessary.

* * *

June 10th. Informed of a "vacant church" in P. where they are able and willing to give four or five hundred dollars to a good Baptist preacher who would please them.

June 12th. Between 2 and 3 o'clock P. M. arrived at B. Dined with an old acquaintance, Reverend H. D. Attended covenant meeting with him; covenant and articles both read.

The Baptist meeting house in this place, is a large, well finished, brick building; will seat from 600 to 800 persons. The lower story is occupied for an academy and conference room—cost between \$5000 and \$6000. They are now in debt for it about \$1,500, which Mr. D. thinks of raising from abroad. The church is now building him a house also, which will cost \$700 or \$800. Had much conversation with him about the Western Country—and, among other places, mentioned Ashtabula. *Campbellism*, he said, had spoiled the people there. "Ah!" said I, "and what is Campbellism?" "Art thou only a stranger in these parts, and knowest not the desolations which Alexander Campbell is effecting? You will find enough of it where you are going," I wondered what it could be; and repeated my interrogation.

"CAMPBELLISM,"

said he, "denies the agency of the Holy Spirit in the conversion of men, attributing all to *the word*—makes regeneration to consist wholly in water baptism—makes faith, merely an assent of the understanding without affecting the heart—arid, finally, it takes away the office work of ministers; giving to all disciples in the church, the privilege of preaching, expounding the scriptures, and administering its ordinances, without being ordained."

"This is Campbellism!" "Yes." "Strange, indeed!!" ----- Mr. D. then proceeded to tell me of a Brother Scranton, living not far from him, who was a Campbellite, whom he and some others had drawn out, as *Put* did the wolf, and exposed, and disfellowshipped.

"Have you no Campbellites at the East?" No, I replied: but I have heard the sound thereof. Brother Collins, too, formerly a student at Hamilton, he said, had become a Campbellite.—And now recollect, that Brother B. told me of a Brother Reynolds in Vermont, who, for becoming a Campbellite, had been treated in like manner. Brother K. informed me of a little church not far from him, in this state; which, for the same heresy, had been cast out of the Association. Alas! alas! "Campbellism" is truly a dreadful *ism*, and "Campbellite" is a dreadful *ite*! They are as bad as *anti-mason*, and *anti-masonry*; and whosoever embraces them must be *Morganized* in his soul, if not in his body!—Slept at Brother J—'s

Lord's day, June 13th. At breakfast this morning, made some further inquiries about Brother Scranton—his sentiments, &c. Brother J. tells me, that he *appears* to be very pious; but many fear it is all a pretence, that he may the better insinuate his new notions —says, that he was even quite active in the church conferences, and talked much about the primitive, apostolic order of things, &c. &c. Brother J. also informed me of a Brother Jeffries, who lives a little further East—said, "He, also, has become a Campbellite; and with him, most of the able members of his church. The consequence--- he has been obliged to turn farmer; and is now receiving but little, if any thing, from those to whom he preaches. But Elder Jeffries, he believes, is a good man—he comes right out, and lets every one know where he is; and after arguing his side, if the brethren do not agree with him, he is not offended; but treats them kindly, and seems to regard them just the same as before." "Previous to the appearance of Campbell's works," said he, "Brother Jeffries was ever calling in question every new move among the Baptists; and, therefore, his mind was well prepared for receiving Alexander Campbell's notions."

Attended worship at the Baptist meeting house. A. M. addressed the people on the scripture doctrine of *fasting*, having read as the foundation of my remarks, Isaiah lviii. and a part of Matthew vi. During the intermission, Mr. D. baptized a lady, who yesterday related her experience before the church. She had indulged a hope that her sins were forgiven her, for about eight years. P. M. Heard Reverend Mr. D. Assisted in the administration of the Lord's Supper. At 4 o'clock, heard a long bearded man preach from the beginning of Genesis to the end of Revelation,—one hour and a quarter. In the evening addressed a small assembly on searching the Scriptures.

From all that I had heard of Brother Scranton, I could not but feel interested for him. "Don't call that man *"brother"*" said Mr. D. "I don't, nor will I; he is a bad man, and not worthy of that name. A while ago, he sent along an appointment to preach in our meeting house; but I told the brethren, that the moment he ascended that desk, I should look upon it as the signal for me to come down."

June 14th, 6 o'clock P. M. Have just finished reading "STEARNS ON MASONRY," 5th edition, pp. 211, 12mo. To adopt the language of "B." in the dialogue with which he concludes, (p. 210) "I must acknowledge, that his candid reasoning has corrected many of my views on this important subject. I shall return home, a very decided, and, I trust, consistent anti-mason. I really wish that, people would take more pains to look into this thing, and examine it for themselves. They could not help seeing the impropriety of a half-way course. which will never destroy Masonry." "Add to your faith virtue"— *courage*. *Courage* to set your face as a flint against all iniquity; wherever, and in whomsoever found—*courage* to pluck out right eye?, and cut off right hands; rather than to connive at, and support the least infraction of the laws of Zion's King—*courage* to maintain a consistent Christian character—*courage* to meet the frowns of friends, and the slanders and detractions of the most violent and bitter enemies: for, they that will live godly in Christ Jesus shall suffer persecution.

"Yes, we *must* fight, if we would reign,
Increase *our courage* Lord;
To bear the cross, endure the shame.
Supported by thy word."

(To be continued.) FRANCIS.

JOURNAL OF A TRAVELLER.

[Continued from page 348.]

OHIO.

June 23d. A LITTLE past 12 o'clock A. M. arrived at F ----- where, being informed that it was only eight miles to Judge C. to whom I had a letter of introduction, concluded to stop here—got to Judge C's about dark—was welcomed with much Christian kindness. Judge C. and wife had been Biptist professors for many years: but now, with seven children, they are members of the new church, set in order in that place by Bishop S. R. They tell me much of the reformation effected in these parts by the proclamation of the gospel —of a happy three days' meeting of disciples, which dissolved on Monday last, K. Present many who had been converted from different sects—several teachers—among whom were Brother Williams, *formerly* a Universalist, Brothers Allton and Church, Christians; Brother Curtis, a Methodist; Brothers Bentley, Collins, Porter, Rigdon, and Barr, Regular Baptists; but *now*, all united on the *one foundation*, having been all immersed by *one immersion* into *the one faith* of the gospel. Including these I am informed, that no less than TWENTY PUBLIC TEACHERS, of different denominations, on the Reserve, have, within three years, renounced their respective *isms*, and become *one* in Christ Jesus. At this meeting, *nine* new disciples were added, and one old one made over from the Baptists; some of whom were immersed after 11 o'clock at night. Sister C. gave me a very interesting account of Brother Vaughn, a young Methodist preacher, who had been discipled by Bishop A. C. His subsequent proclamation of the gospel, persecution, trial and expulsion, by his quondam brethren.

June 24th, Was introduced by Brother C. to Bishop R. with whom I had a very agreeable visit. He tells me, that within two years past, he has immersed about 1000 persons, constituted 15 or 20 churches, and rebaptized some, to answer a good conscience, who had been previously immersed; but of these a few. Sister C. says, she thinks that the disciples have an advantage over the sectarians, in being free to examine the scriptures for themselves—that they do not consider themselves perfect; and, therefore, are continually seeking for more light. P. M. visited Brother Collins—Had a long and interesting interview with him.

June 26th. Read a part of No. 11. vol. 1. "Christian Evidences, by AYLETT RAINS." From which the following are extracts:—

"At the Mahoning Association, about five months after my immersion, I was publicly questioned relative to my sentiments; and from a bench on which I stood, I did not hesitate to. declare to the whole congregation, that it was still my opinion that all men would finally become holy and happy. This fact can be proved by scores of witnesses.

"I shall never, as long as I retain my memory, forget the magnanimity of Messrs. Campbells and Scott, and several others, exhibited on this occasion. They acted as men of noble minds, highly elevated above the paltry bickerings of speculative partizans; for though they considered my Restorationist sentiments as a vagary of my brain, they did not treat me with contempt, as bigots would have done; but with meekness and kindness encouraged me to persevere in the Christian race. And Alexander Campbell, also, invited me to pay him a visit at his own house, in order that he might have opportunity to convince me that the doctrine of Universal Restoration is not taught in the scriptures.

"The fact is, that from the period of my embracing the primitive "form of sound words," I was resolved to take no position on any doctrinal point, far removed from that centre which is the grand attractive of Christianity. I stood therefore on gospel facts, and taught the unequivocal testimonies of Christ and his Apostles concerning those facts, requiring all who had ears to hear to submit unreservedly to the commands of Jesus, and thereby obtain all the rewards which are promised to the obedient, and shun those evils, whatever they might be, which are consequent on disobedience.

"Thus did I reason; and thus have I labored for the welfare of mankind; and I thank God, that my labor has not been in vain. I have seen men, who were philosophically Calvinists, and Arminians, and Restorationists, members of the same congregation, and sitting around the same table of the Lord; and in the joyful fervors of the same Christian love, attracted by the one cross of our Lord Jesus Christ, praising God in concert, and there were no divisions among them! O, what a sight was this! How noble an object to be sought! My soul takes fire while I write, and as the flame increases, resolution on resolution arises, that while life shall last, I will never let go my hold of this gospel, which so happily terminates in such exquisite peace and good will to men!

"I have long enough been tossed about on the billows of the ocean of error! I have found a foundation of facts;—facts more permanent than the foundations of the Andes or the Allegany. I am resolved here to abide. Here I have terminated my zigzag journey from Babylon to Jerusalem. Here, at the foot of the cross, I have laid my burden: and here until mortal life shall cease, I will stand, and contemplate the wonders of redeeming love. Gospel facts are immutable things; like the rock of ages, they never move! Human opinions and imaginations may undergo their daily mutations—may sink into oblivion, and be known no more at all; but these facts can never change."

Between 2 and 3 o'clock P. M. bade brother Collins good bye, and returned to M. Spent the evening till 10 o'clock at Bishop R's. he now began and gave me a history of the reformation, and of the actors in it from the commencement.

* * *

Lord* day June 27th. Was introduced to Father J. B. who, for many years, had been a Methodist preacher, and who, about a year since, obeyed the gospel. Attended worship with the disciples in M. Their meeting-house is a plain, one story, brick building, 52 by 42 feet, furnished with seats. The males on one side, and the females on the other. While the assembly were coming in, several hymns were sung. At length Bishop R. arose—read John xv. ch. and prayed. Another hymn was sung—Bishop R. then, after making some introductory remarks, named for his subject, *obedience*. He exhibited Jesus as the Lord of Lords and King of Kings—considered the gospel as addressed to all without exception, who hear it; and enforced its exhortations with the promise of life and salvation. His discourse was one hour and three quarters in length; at the close of which, he said: "If there be any here present, who wish to obey the gospel, they will come forward while we are singing a hymn." Two sisters came forward—one a married lady, the other about 14 years of age. After a short prayer, Bishop R. said; "We will now repair immediately to the water." At the water, on the candidates presenting themselves, he addressed them thus: "Do you believe with all your heart, that Jesus is the Christ, the Son of God?" They answered, "I do." Then taking each by the hand, they went down both into the water, when, saying —"By the authority of Jesus Christ, for the remission of your sins, I immerse you into the name of the Father, Son, and Holy Spirit"—he immersed them. On returning to the meeting-house, about one hundred disciples sat down to the table of the Lord, (which is their weekly practice) and commemorated his dying love. Traveller joined with them. During this exercise, they sung several hymns and spiritual songs. None seemed sad—none wore other than a cheerful countenance—never before, as now, was the exhortation of the Apostle so much impressed upon my mind:—"Rejoice in the Lord *always*; and again I say rejoice.*"

But, here, in copying, I break short off, to address my Baptist brethren from another place.

* * *
VIRGINIA

My Dear Friends:

I am a *Baptist*, the son of a Baptist. For more than fourteen years, I have been numbered with you; and now, I am as truly one of you, as was Paul a *Pharisee*, when he stood before the Sanhedrim at Jerusalem, subsequent to his conversion to Christianity, and declared himself a Pharisee. He then believed in the resurrection of the dead, the great doctrine which divided the Jews into Pharisees and Sadducees. So do I believe in the immersion only of believers upon a profession of faith, the great doctrine which now divides Christendom into Baptists and Paidobaptists. But, as Paul was at that time something more than a Pharisee—a Christian; so do I hope, now am I. I believe not only in immersion, as an act of *obedience* to Christ; but in immersion *into* the name of the Holies, *for the remission of sins, and for the gift of the Holy Spirit*. I now see, or think I see, more in this sacred institution than I at first saw. I see in it a gracious pledge of pardon to the obedient. Yes, I now believe in immersion for the remission of sins. This is one of the "points," on which, seventeen months ago, I was unsettled—which I wished "to investigate impartially and thoroughly; that I might ascertain, and embrace, and practise, and inculcate, the whole truth upon it." And, believe me, brethren, my present views are the result of *such an investigation*. My first, and last, and great work of appeal, in this matter, has been the New Testament Scriptures. I have sat down to them, and made them my study from morning till night. I have sought for the truth as for hid treasure, prized it more than silver and gold; and I feel assured, that I have found it—at least, on one of the first principles of the doctrine of Christ—on *baptism*. Seeing now, in a believing immersion the oath and promise of Him who cannot lie, of pardon and the Holy Spirit; all my former darkness, doubts, and despondency, have vanished away; and I rejoice in God my Saviour with joy unspeakable, and full of glory. And will you not rejoice with me? Will you not also yourselves believe, and enjoy this blessedness? I must here give another extract from my Journal.

June 30th. "Disciples," yes; this is the name by which they call one another. "*The congregation of disciples* in M. in W. in N. L." &c. They speak of *obeying the gospel*—of obeying it, by *being immersed for the remission of their sins*. Yes; and they are, indeed, disciples—*disciples of Christ*. They have learned of Him to love one another. For one week that I have been among them, I have sung more, and heard more singing, than in a month before. Yes; *disciples of Christ!* They own no other master, and to call them by the name of any man is to calumniate them. In no one family did I find a complete set of the works of A. C. and in most of those I visited, not a single volume of his, beside his hymn-book. Brother Collins, "*the Campbellite*" owned only this; and yet, I observed in his library a complete set of the works of Andrew Fuller!! These, sister C. informed me, he had read a great deal more than the works of A. C. *Query—Why* not rather call him a *Fullerite*? But, no;—the NEW TESTAMENT is now his Confession of Faith. Show me *your* faith, by your Philadelphia Confession, by your contentions for orthodoxy, by your Papal anathemas against you know not what; and I will show you *their* faith, by their works.

"On carrying some corn and other provisions to a poor woman in our neighborhood, who was very much prejudiced against us," said Brother M, "she wondered what it meant." "We are taught to do thus by our religion," he replied. ► Brother M. was the first who obeyed the gospel in K. in the month of September, 1827.

In the month of March last, Brother T. C. addressing the congregation at E. on loving, not only in word and in tongue; but in deed, and in truth—observed, "We should not say to our brothers, Be ye warmed, and be ye fed, without giving them those things which are necessary for them." Another Brother M. arose and said, "the doctrine is good;" and inquired, whether the disciples knew of any one among them, to whose necessities they might administer. A sister D. was named, of the Methodist church. The very next day Brother M. for his part, sent the flour of a bushel of wheat, some dried peaches, &c. ► This Brother M. was the first, who arose to obey the gospel in E. after it had been faithfully proclaimed there by Bishop R. The same evening several others arose; among whom were the wife of Brother M. then a Presbyterian, and two of the children of Dr. D. Brother M. previous to this, was a frequent reviler of the Bible, and of those who believed in it. The next morning after these eight were discipled, just before Bishop R. left the place, he turned to Dr. D. (then in connexion with the Regular Baptists) and said; "Will you not go with them; or will you abandon them to go alone?" "I will go with them," said he: and from that time, he has been numbered with the disciples. ► This Dr. D. was so much exercised when his sectarian shackles began to break, when introduced into the liberty of the gospel, that he could not sleep—after retiring to bed, he got up and read his Bible, and sung, and prayed one whole night. ► This Dr. D. the last year subscribed \$20 towards the support of the Baptist minister in E. which, he says, (though he has but a few times heard him, and the minister has not since visited his house;) he means to pay. He thinks of visiting the minister, and of carrying the pay to him.

Soon after the last of Judge C's children obeyed the gospel, Bishop R. being apprized that he had indulged many fears of this way; turned to him and asked: "What he thought of it." He burst into tears and replied, "Who am I that I should withstand God?" Judge C. also, is now numbered with the disciples.

There is, indeed, a charm and a power in the ancient gospel, which they (who oppose it) know not of. It is producing wonders. Churches are springing up like corn all over the country by its influences. Since writing the above, I have myself seen a Methodist minister submit to the yoke of Jesus who went home in his wet clothes, not having calculated to be immersed when he came to the place of hearing. On the same day, an elder, also, of high standing in the Presbyterian church, and subsequently, several others, both male and female. But believe not merely on human testimony; call no man master; take nothing upon trust; believe Christ, believe Peter, believe Paul.

At some future day I may give further extracts from my Journal; in the mean while, hear a Doctor: "Take heed to yourselves what you are about to do. With regard to the present affairs, I say unto you refrain from these men, and let them alone: for if this counsel or this work be of men, it will moulder away; but if it be of God, you cannot overthrow it. FRANCIS.

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JOURNAL OF A TRAVELLER— [Concluded.]

OHIO.

August 9th. TOOK the stage between 7 and 8 o'clock, AM.—commenced reading, for the second time, the Debate between Campbell and Owen. After riding 17 miles to B. two gentlemen got in, a Mr. G. and Esq. B. Mr. G. soon afterwards took my book and handed it to

his companion, saying: "This is the work," &c. When something like the following dialogue took place :— *Esq. B.*—Did you ever read it? *Mr. G.*—No, it is not worth reading. Its a— *Esq. B.*—What is the point principally labored in it'

Mr. B.—I don't know—but believe—indeed, I have felt so little Interested in it, that I cannot say exactly what.

Traveller.—How very differently do we think and act! You have never read this work, you say, *Mr. G.* and yet pronounce judgment against it—---- declare it not worth reading. I have read it all once through, and was so much interested in it, as now to have commenced reading it again. The subject is certainly of all the most important.

Mr. G.—Yes—Well—Campbell is no doubt a man of—&c.—and—but—I don't agree with him in sentiment.

Traveller.—And wherein do you disagree? *Mr. G.*—I profess to be an Episcopalian. *Traveller.*—And *Mr. Campbell* professes to be a Christian. Here *Esq. B.* put in his word; upon which considerable conversation ensued: the result of all was, that before we parted *Esq. B.* took of me a copy of the Debate, and *Mr. G.* said he thought *he* must by and by procure it, when he could find time to read it.

'An effort was made sometime since in B.' said *Esq. B.* 'to have but one meeting and three ministers. A common fund was raised for this purpose; one half of which was to go to a Presbyterian minister, one-fourth to a Methodist, and the remaining one-fourth to support Unitarian preaching; all agreeing to attend every Lord's day, the same as if their own minister preached. The Unitarian party not being able to obtain one of their own sect, employed a *Mr. A******. The Presbyterians attended a few times, till *Mr. A.* began to proclaim immersion for the forgiveness of sins; when they cried out "*Campbellism!*" and quit. The Unitarians complained. The Presbyterians justified themselves by saying, "We did not agree to hear a *Campbellite*. If you had obtained a Unitarian preacher we would have heard him.

* * * * *

Whilst at the tavern in A. I was called on by brother A. F. the only Regular Baptist man I have seen since I left Buffalo. He tells me that the church in *Ashtabula*. is pure from Campbellism*—that they remain steadfast in the orthodox faith, and that only one person has been added to them by baptism for three or four years.

The Rev. Mr. F. was mistaken.
NEW YORK.

Lord's day, Aug. 15. — Attended worship in the Dutch Reformed Church, and heard the Rev. Mr. S — . A. M. from Matthew v. 13. P. M, from Heb. vi. 17, 18 — two tolerably good orthodox discourses; but nothing very remarkable in either. The following I record of the morning's discourse as of ordinary occurrence among textuary divines : —

"Christians," he said, "were the salt of the earth: therefore he would show, 1st. Why they are so called. 2d. How the salt loses its saltness; and, 3d. The dreadful consequences." He read very well under the first head: but when he came to the second, he changed the person. "The salt which loses its saltness," said he, "is not true Christians, but false professors!!" I saw where the shoe pinched — a certain *doctrine* is in danger! —the *doctrine* of all saints' final perseverance! The P. M. meeting was opened by singing, first,

"Go teach the nations, and baptize."

Then said *Mr. S.* "*The child* will now be presented for baptism." About half of the congregation arose, — some looked this way, and some that. At length the father and mother and child appeared before the sacred desk. *Mr. S.* prayed. He read a homily from the canons of his church. He read the articles of obligation devolving upon the parents; to which they assented by bowing their heads. He descended from the pulpit. He came to the table. He put his fingers into a bowl of water. He approached the mother holding up the child. {The father stood on her right hand.} He whispered [I suppose a question.] She whispered [I suppose the answer.] He put his fingers on the child's forehead and said; "Christopher, I baptize thee in the name of the Father, Son, and Holy Ghost. Amen." He again ascended, up where he was before. He again prayed, and gave out another hymn, which was sung; and then came the sermon — the farewell sermon: for he told us at the close, that he had concluded to leave. Nobody seemed to feel sorry or to look sad, but one. I thought *he* felt sorry. He prayed. They sung again, and he dismissed with the usual benediction.

* * * *

September 1st. Between 1 and '2 o'clock P. M. met in (he vestry of the Baptist meeting house about 30 *clerical* and *lay* brethren (so they were pleased to call one another) who had there convened, as delegates from several of the neighboring churches to attend a *conference* with the N. H. Church. This first meeting, however, was preliminary to make arrangements. A Moderator and Clerk being appointed, and two or three of the Clergy to address the meeting this afternoon, and a disposition made of all for the evening; the bell now called us into the body of the house. The delegates sat together in the body pews, the Moderator with the Clerk on his right hand, and the Pastor of N. H. Church on his left, took their seats facing us in front of the pulpit. After prayer, reports from the churches were called for. The first report was from the church with whom they met.

"They had, for a long season," said the reporter, "enjoyed a *cold season*— had passed through trials—experienced darkness," &c. &c. Several others of like enjoyments reported, when one of the delegation arose and delivered an address to such—another prayed, and all sung:

"Come, Holy Spirit, Heavenly Dove."

After this, I left the meeting. At 4 o'clock met brother J. M. C. a disciple, who was immersed about two years since by S. R. in Ohio: with whom I had a very agreeable interview. At 6 o'clock called at brother R. B.—'s, where I took tea, spent the evening, lodged, breakfasted and dined the next day. Brother B. is a Baptist, who, for some time past, has stood aloof from all the Regulars and their enterprises. With him, too, I had much conversation on testimony and faith, opinions and speculations.

September 2d—9 o'clock A. M. I again went to the Baptist meeting house "to see the end." And here it may be well to observe, it is understood that all the public doings of this day were *arranged* before hand. The persons were selected to speak—their subjects given them, and the character which each should address: two or three extempore volunteers only to be excepted. Nunc, *ecce signum!*

The Moderator prays, and makes a few general remarks— says he sees before him some of the aged, middle-aged, youth, &c. "Now ► *if* any have a word to *the aged*, they will improve this opportunity—"

Rev. Mr. S. arises and addresses *the aged*. 1st. *Saints*. The importance of being engaged in all the benevolent institutions of the day. 2d. *Sinners*. "What shall I say to such. Most who give evidence of a change of heart, do it before they pass the age of 33 years. He points them to a day of judgment. He exhorts, Be ye reconciled to God."

The Moderator again arises, and says: "I see that most of this congregation are young. Now, *if,*" &c.

A young man* arises—says he has a message from the Lord to them, and it is, "Prepare to meet thy God!" But how shall you come? Repent, for the kingdom of heaven is at hand. Should I never see your faces again, I would say, *Prepare to meet thy God!*

A brother F. arises and makes his speech. Tells his experience—says he has tried these things, &c. &c. Perhaps I shall never see you again in this world. My dear friends, let me tell you,—

A brother W. adds a few remarks, and they sing:

*"Young people all, attention give
While I address you in God's name."*

The Moderator mentions *family prayer*, and again says, "*if,*" &c.

A brother arises, and speaks of Abraham and his purity, then of other saints. When we go out in the morning, we know not that we shall ever return—

The Pastor, J. P. arises—says it is an interesting occasion to him—speaks of the work of the ministry—the responsibility of the ambassadors of Christ, and *confesses*, in general terms, *his sins* of unfaithfulness, &c. in time past, and his determination to be a better minister in time to come,

Rev. Mr. S. arises and addresses the Pastor thus: "I trust the great Head of the church has called you by his grace. I would not have any one officiate in this work who can follow—whose feelings will let him follow, any other calling. Charges and exhorts him.

The Moderator now says to the church, (which by the bye were all seated together before him,) "You have heard the *confession* of your minister. We are informed that you are prepared, before the conference to renew your covenant," &c. "First, however, have you nothing to *confess*?"

**Whether of the clergy or laity, I know no; and when uninformed, in these minutes I call all brethren.*

A brother arises and *confesses for the church*. "We have sinned—have been too remiss in duty—have done those things which we ought not to have done, and have left undone those things which we ought to have done:" or, to this effect.

The church next arise and *renew their covenant*, the Pastor reading it out of a little book.

The Moderator addresses the church while standing, reminding them of what they had been called to suffer within a few months past—"to part with a minister, who was dear to them: but, we congratulate you, and rejoice with you, that you now have another in whom you are united," &c. Speaks of their duties to hold up his hands, and that *they be engaged in all the benevolent operations of the day*.

After they had resumed their seats, the Moderator requested them further to signify their union with their Pastor (not that he would question the sincerity of what they had just done) by getting up again, walking out of their pews one after another, and *taking him by the right hand*. They did so. In the mean while, the delegation and congregation arose and sung:

*"From whence duth this union arise,
That hatred is conquer'd by love?"*

A brother prays.

The Moderator now says: Probably there are some here present who would gladly have walked out with the church, and with them have taken the hand of their Pastor, but they are not of them. *If*, now, any one has a word to the *disconsolate sinner*, we will hear him. A brother arises and addresses such. [Of this I took no minutes.]

Rev. Mr. G. succeeds him in addressing the sinner. "O remember, that your eternal all is now, this day, at stake; and devils are watching, and angels likewise! O, ye awakened sinners! O, ye awakened sinners! Heaven and hell are before us—life and death! May God send down his Holy Spirit, for his Son's sake.

Rev. Mr. S. J prays.

The Moderator again says: *If* any of the brethren feel it their privilege to address such as have *experienced religion*, but have not professed it, they will now have an opportunity. A brother arises and addresses such! [No minutes.]

The Moderator next says: "The last, that on this occasion will be addressed, is the *impenitent*" [emphatically, *the impenitent*.]

Rev. Mr. J. performs this part, as an ambassador of Christ. "The subject is *took*, not so much to speak against impenitence, as to remove it. Where shall I begin? I begin with my own heart—I begin with the ministers of Christ. O that God would help such of us as profess to be ministers of Christ, to be penitent!" He addresses the impenitent sinners. "We have but a moment to speak, May God help me to speak to the heart. You *must* repent. Away with your morality! Away with all your self righteousness! To-day hear his voice! And O that streams of salvation might flow to your souls!" They sing:

"Fly, ye: awakend sinners, fly!"

The Moderator speaks: "My dear friends, we are about to close. One request only I have now to make, which is, that we spend a few minutes in *silent prayer*; and that so many as consistently can, will kneel." A part of the congregation kneelad. After about three minutes silence, Rev. J. P. the Pastor, broke the silence with a short audible prayer, when all arose, a doxology was sung, a benediction, pronounced, and the meeting adjourned *sine die*.

I know not how others felt; but for myself, during all these exercises, I "*enjoyed a very cold time*." On my arrival in town my first call was on the above named Rev. Pastor, with whom I then left a small package of books, among which were a New Testament, some Debates, &c. I had superscribed them with his name, hoping that he might, during my stay, open and conclude to take them; but, on calling this morning, I found them unopened. I mentioned it to Mrs. P. and left a request that his Reverence would just look at them. At 2 o'clock I called again. The package had been opened and hastily tied up again. He had *looked* at them; and now looking at me with an—indescribable look, 'he wondered what it meant!' I soon explained the matter. "Well," said he, "I have no money to pay for them, and no time to read them. But, are you not afraid of being *suspected*, having such books with you?" "No, indeed," I replied, and began to give my reasons; but was interrupted with the remark, 'He thought probably he might be *amused with* the bickerings of Campbell and Owen: but he had neither time nor money' [for such amusements!!!]

Extract of a letter to Traveller, dated W-, July 6th, 1830. Dear Brother,

I have not forgotten your request, though I have neglected until I fear it is too late. The neglect has not been owing to any want of attachment, or warmth of brotherly feeling, but to a crowd of business, which has seemed to devolve upon me about this time. Last week I was called off three days on a council which was occasioned by Campbellism. Yesterday I had an address to deliver in this village at the celebration of our Sabbath Schools in this region—and another at the meeting of the Temperate Society. But I will not detain you longer with the rehearsal of my business. But a word in relation to our council. We found Campbellism to embrace the following errors:

1st. Faith is no more than a simple assent of the judgment to the truth of the Christian religion.

2d. The heart is renewed in the act of baptism, "Go cleanse the room, sweeping it—cultivate the field, ploughing it. Go disciple all nations, baptizing them."

3d. All written articles, covenants, creeds, are discarded, as well as all the missionary operations of the day.

We also found a strong propensity in those who had embraced these sentiments to conceal them, and keep themselves in disguise. But after a long and close examination, the council advised the church to withdraw the hand of fellowship unless they could be reclaimed.— But you, probably by this time, are better informed on this subject than I, as you are travelling in Campbell's parish.

Please give me a little sketch of your Journal since we parted, and do not fail of returning this way.

Traveller's Reply.

Dear Brother K,

Your very welcome letter was not received by me till after I left M—. It subsequently came, enclosed in one from my brother at that place. You say, "Please give me a little sketch of your Journal," &c. Well, here you have it.

"H—, June, 18th. At 4 o'clock fulfilled my appointment, and preached on death—the cause—the sting—the power of the grave—and the victory obtained by our Lord Jesus Christ. Present, a very respectable number of different persuasions; and among them Rev. L. L. S. a Universalist teacher, and Rev. G. W. D. Baptist, agent for the American Bible Society. Brother D. made some remarks commending my discourse, and concluded with the subject of his agency. Old Mr. Hanks, a Baptist brother, then got up and gave his testimony to the truth and importance of what we both said. Brother D. prayed after which, such as were favorable to his object and agency, were requested to remain to see what could be done in this place. Took tea with A. P. Esq. Mr. S. now made *his* remarks—said, that from the last reports of the American Bible Society, it appeared it had cost the benevolent public about \$8 for every copy of the Bible which they had gratuitously bestowed

"June 19th. In taking leave of my friends at H. the following dialogue occurred with one of them, a Mrs. G. a Universalist:—

Mrs. G. Well, I understand you are going on to Ohio.

Traveller. Yes, Ma'am.

Mrs. G. To preach, I suppose?

Traveller. Yes, I shall probably preach some.

Mrs. G. Lordy massy! if you can't preach any better than you did yesterday, I think you'd better turn about and go back to the East and go to work—I think you've mistook your errand.

Traveller. Ah, well—perhaps I had. But why do you think I have mistaken my errand?

Mrs. G. Why, you made such work on't telling your story. When I go to meeting I want to learn something—if I can't hear something new, I'd rather stay at home by all odds.

Traveller. I had calculated to make you a longer visit—should be glad to do so now; but think I must go. Good bye.

Mrs. G. Good bye. I wish you well.

"Lord's day, June 20th. Delivered two discourses in the Baptist meeting house at B. Rainy day, and not more than 30 or 40 out, either in the forenoon or afternoon. The church in this place consists of 39 members. The society is small—their meeting house is built of brick, and cost \$6700, for which they are now about \$8000 in debt. Besides the Baptists, there is one Presbyterian, one Episcopalian, and a Methodist church here—all of which have meeting houses. The population is estimated at about 8000, one-sixth only of which attend public worship on Lord's day. Dead, dead! twice dead and plucked up by the roots! Slept at brother C—'s. Miss C. a member of the Presbyterian church, wondered how any could be sprinkled, when they might have the privilege of being immersed—said she had thought much of washing off her sprinkling in this way.

"June 21st. Read two hours in the visions of Swedenborg on Heaven and Hell; and a sketch of his life. Dined at brother C—'s, I returned here from H. on Saturday, and preached yesterday, at the particular request of brother C. who, with the concurrence of brothers L. and W. as I understood it, promised me the use of a horse to attend the U. G. Baptist Association; but whether from my preaching yesterday not pleasing, or some other cause, I know not; the promise seems not to be remembered—no horse is provided—none can now be expected. Neither brother L, nor W, have once asked me to call on them.

"June 22d. Bade and received a cold good bye at brother C—'s and at 9 o'clock A. M. took my leave."

The preceding is but a morsel of what I might give you *viva voce*, could I but see you; but enough, I presume, for my letter.

Now, in reference to "*Campbellism*."—I had heard the sound thereof in New England—had possessed myself of, and carefully read, all the works of Alexander Campbell which I could procure. I had, before I left college, renounced all allegiance to creeds and confessions of faith of human fabrication; and when I was ordained, acknowledged no other than the Bible. I had read the New Testament once through, at least, without spectacles; or in other words, without any human system to bias me. I had become convinced that all our holy religion was based upon facts—and faith upon testimony. I had discovered in immersion something more than I at first saw to be in it, viz. a *pledge* of pardon for all past transgressions. I had become very much shaken on the lawfulness and expediency of most of the prevailing popular religious institutions— and what shall I say more?—What, on these data, will you now call me? A *Campbellite*? I hope not. No, I am no *Campbellite*. I hope you will never so call me—that you will still regard me as a disciple of Christ, a brother: and yet, *mirabile dictu!* I did not find in the Western Country a greater *Campbellite* than myself! None who had read his writings more, or who entertained for him sentiments of higher respect.— While I believe there is no man who has made, and is now making, greater sacrifices for the cause of truth—none more benevolently than Alexander Campbell—none to whom as Baptists and as Christians we are more indebted;—I will not call him *master*, nor be called by *his name*. I had the privilege of spending several days at his house, of forming a very pleasing personal acquaintance with him, of hearing him proclaim the ancient gospel, and of seeing him immerse *ten* persons for the remission of their sins, I was introduced also to *Walter Scott*, to *Sidney Rigdon*, to *Adamson*

Bentley; which three ministers have immersed, within three years, at least *three thousand* persons. I have been introduced also to many of these, and they are no Campbellites either. They are characterized, the most of any people that I ever saw, for searching the Scriptures, and for Christian affection.;

You will receive from A. C. by my naming you, the Millennial Harbinger Extra, *on Remission of Sins*. After reading it carefully, and informing yourself more of *this* way, I should be happy to hear from you again. FRANCIS

Vol. II, No. 6, June 1831, "Monthly Receipts for the Millennial Harbinger, p. 288.

W. A. Scranton, Rochester, N. Y. Vol. 1 for G. Thurston, C. G. Hill, and M. Wilson, also, vols. 1 and 2 for M. Thurston.

Vol. II, No. 9, September 1831, "Monthly Receipts for the Millennial Harbinger, p. 431

J. Groute, New Market, Upper Canada, vols. 1, 2, and 3

Vol. III, No. 2, February 1832, "Monthly Receipts for the Millennial Harbinger, p. 96.

J Thayer, Waddington. N. Y. 1 dollar on vol 3. W A Scranton, Rochester, N. Y. vols. 1 and 2 for J Spoon and vol. 2 for S Clark, and 1 dollar for C G Hill. (Spoon is probably Spoor – see December 1833 and September 1834 entries.)

Vol. III, No. 3, March 1832, p. 141

AUBURN, NEW YORK.—"*Brother Campbell*—I can truly say [wish you success in your labors to reform mankind and restore the ancient order of things to the saints. I would inform you that notwithstanding the united exertions of all the clergy of all denominations, the light of divine truth is making progress in the different sections of this country. In Butler, Wayne county, there is a church formed of 14 members, intelligent brethren. Brother Dratt has been appointed their Bishop. Brother Wilkinson and myself went out to visit them the 18th of February (instant) and found them travelling in the order of the gospel as we understand it. Several of the brethren and sisters of the old society said they should join them soon. The church which I belong to is progressing in the cause of truth, and our meetings, as to numbers, increase. We have forty-five members belonging to the church. Our opponents defame us; we, however, are desirous to possess the spirit of the gospel, and to contend for the faith once delivered to the saints."

Vol. III, No. 3, March 1832, J. Burns, "Good Omens in Scotland," J. Burns, March 29, 1831.pp. 141-142

Dear brother Campbell—It is with great pleasure that I have read several numbers of the Christian Baptist, and should feel happy to receive the Millennial Harbinger, if an easy and regular plan could be adopted. I think the principles you defend are true, and a restoration of the ancient order of things most desirable, and rejoice at the great success of your efforts, together with those engaged in the same cause. It is now nearly two years since I understood that a church was formed in Edinburg under the simple name of *Christian*; that no subscription to articles, creeds, confessions, or catechisms would be required; that all who held the fundamentals of religious doctrine should associate together; that the Scriptures should be the only rule of faith and conduct; and that the preachers supported by the churches should constantly devote their whole time in visiting the sick, preaching in the open air, and laboring in the word. The above principle was first adopted by a few persons and one minister, and the cause [141] met with great support by the respectable members of various denominations; insomuch that £70 in donations were received in one year to assist the work. Passing through Edinburg I had some conversation with that minister, and, approving heartily of the design, I resigned my charge in London, and immediately united with them. The cause has rapidly advanced. There are now six ministers fully employed, viz.—In Edinburgh, Leith, Kulkoldy, Dundee, Perth, and Newburgh; we also expect another daily to itinerate in the neighborhood of Perth.

Vol. III, No. 5, May 1832, S. E. Shepard, Alba, Bradford Co., Pennsylvania, March 29, 1832, pp. 227-228.

Brother Campbell,

I GAVE you encouragement, some time since, of forwarding a short account of the progress of reform in this county. I intended to have done it in the month of February last, but was prevented by a multiplicity of business. There are five churches in the county decidedly in favor of reform. I begin with

CANTON.

In 1829 this church was rejected by the Chemung Baptist Association for no other reason than because they were unwilling to take any other course than the word of God directed. It then consisted of 60 members; and notwithstanding the violent opposition of all the sects, and the dishonorable means to which the Chemung Association has resorted in order to its overthrow, it now consists of 110 members, and meets weekly to attend to the worship of God in the ancient manner. She has two Bishops and one Deacon. The brethren of this church have certainly manifested a very commendable share of patience towards those who, instead of persecuting, ought to have loved them. I do hope our fellow-disciples throughout the world will remember the law of our King, and "not render railing for railing."

SMITHFIELD.

This church is composed of 40 members, who were expelled "for voting to dispense with the Articles and Covenant and to take the word of God alone for their guide. This occurred about 15 months since. According to the ancient practice, these brethren are in a good degree, walking in all the commandments and ordinances. They have two Bishops and two Deacons.

COLUMBIA.

THIS church consists of about 35 members, and meets, I believe, every Lord's day, but does not as frequently break the loaf. They want visiting and encouraging; and I do most earnestly desire some of our brethren from the West to pay us a visit. It would be highly encouraging to all our churches.

COLUMBIA AND TROY.

These brethren met, for the first time, as a church, in August, 1830, and at that time amounted to but 19 members. They have since increased to 41. They pay a primitive regard to the first day of the week. [228]

RIDGEBURG.

This is a church in connexion with the Christian denomination. Brother Sweet, their Elder, has decidedly fallen in with the ancient gospel. I visited that church considerably during last winter, and must say that I never met with a people more disposed to believe the truth. I believe they are about 40 in number. They do not meet every first day of the week to break the loaf, but I hope they soon will. There is a small church, of about 20 members, in Luzerne county, which I hope is doing honor to the Redeemer.

In behalf of these churches, among whom I have spent the principal part of my time during several months past, I solicit a visit from some of our brethren from the West, who labor in the word and teaching.

I am your brother in the hope of immortality,
S. E. Shepard

Vol. III, No. 9, September 3 1832, p. 413 (by the editor)

Brother Haden informed me, May 28th, that, by the instrumentality of brother Frost, whom he had immersed about two years ago, from the Presbyterian denomination, a congregation has been set in order in Genessee county, New York. "About fifteen were lately immersed there, (April.) Much excitement on the subject. The old cry, "*The church is in danger,*" is now resounding in Genessee."

Vol. III, No. 10, October 1832, p. 471

June 25.—Elder Timothy Brewster, Ellisburg, New York, says: "The time of my departure is at hand. I have set up a little *wigwam* which contains about a dozen disciples. We are not visited by any of the brethren who labor in the word; and we live so far off, that I fear after my demise the little wigwam may fall with its founder. We have seen much change in the mode of preaching, and the things preached, in these vicinities; but not much change in practice. It is probable this will be my last communication to you; and my farewell address to you is, *My dear brother, live in agreement with, and correspondent to, your published profession.* Farewell!"

Vol. III, No. 11, November 5, 1832, pp. 570-571.

Yarmouth, Nova Scotia, August 25, 1832 - I have just returned from a two months tour through Nova Scotia, and have had an opportunity of witnessing something more of the evils of sectarianism, and of trying to do a little towards reform. I now stand connected with ten preaching brethren, who have agreed to take the scriptures as the only standard of faith and practice - and there are the same number of churches; but they have not all yet laid aside their creeds, and adopted the ancient mode of coming together to break the loaf on every Lord's day. The prospect is beginning to brighten in this country.

The brethren united with me have formed into a conference, and I am appointed to travel and labor in the word and doctrine, this year. I baptized a number during my late tour, and found many more who felt it to be their duty thus to put on the Lord, but are waiting to feel better. In the spring I wrote to Dr. J. Johnston, of Halifax, and sent my copy of your writings. I have lately received an answer from him - they have had the desired effect upon his mind, and he is very anxious to obtain more information on all divine things. W.W.A.

Vol. III, No. 12, December 3, 1832, p. 610:

"The ancient gospel is gaining ground in Canada. The people begin to inquire for truth. I have recently baptized 13, for the remissions of sins. I meet with great opposition from the different sects. - Elder D. Wiers, Canada." (Quoted in MH from the Christian Messenger)

Vol. IV, No. 3, March 1833, pp. 133-135

Testimony of an Individual,
IN FAVOR OF THE ANCIENT GOSPEL.

Dear brother Campbell,

AS I have been induced, within the last few weeks, to embrace the principles of the reformation, I wish to present you with a brief account of my religious career, hoping it may prove advantageous to some of your readers. The joy and peace which fill my heart, constrain me to bear testimony to the power of the ancient gospel.

All my endeavors, since I began to think any thing of religion, have been directed to the pursuit of that peace of mind, which I was persuaded the gospel of Jesus was calculated to impart. I sought it, too, in a way in which others told me they had found it, as being nearest to the truth of any. I sought it by special operation—was buried with Christ in baptism—was orthodox in my sentiments—consistent in my conduct—was prepared in a College for the ministry—and preached, as I thought, the gospel to perishing sinners. But, alas! I found no peace—there was always an aching void within—there was trouble and perplexity, instead of peace and confidence. Arminianism I abhorred, and Calvinism did not suit me. The numerous difficulties and inconsistencies which beset all the doctrines, as held by the sects, were insuperable objections to my receiving them. I was too refractory to submit to human arguments and decisions, while my conscience and judgment could not give them the most unqualified approval.

When I could not find satisfaction in the systems, as taught by men, I turned my attention to the conduct of the Christian world, hoping there to find something satisfactory. I was persuaded that holiness of heart and life was the only true test of the religion of Jesus. But in this respect I was more perplexed than ever. The only conclusion I could make, was either that religion was not true, or that professors were ignorant of its nature and tendency. It seemed that by some means, the fountain of life was corrupted; and, consequently, that all the streams partook of its impurity. Religion was spread extensively, but it was only in name. There was the form of godliness without the power—a great profession of love, but there was little of that spirit of submission to the authority of Jesus, by which love can be evidenced. There was disunion, uncharitableness, want of confidence, envy, strife, underhand dealings, and an almost total conformity to the world—and, awful to relate, among the ministers of the word, who set themselves up as examples to the flock, there was proverbial inconsistency, and greater domestic unhappiness in their families, than is found in the families of the world. With these considerations there was also another, which filled up the measure of my perplexity—the tendency of all systems to engender bondage. O! I could tell tales of woe, that would move the hardest heart. Many have I known, who, in search of hope and peace, had been driven to despair, and were for years the children of the deepest affliction. Often has it been my lot to be invited to administer comfort to the broken-hearted; and in directing the weary and heavy laden soul to the Son of the Blessed, the friend of

sinners, I have sometimes succeeded and oftener failed. But I enjoyed not myself the peace I was the means of imparting. Every thing, in a word, combined to unsettle my mind and convince me that all was wrong in the Christian world.

In this state I remained a considerable time, and having travelled through various parts of England and Scotland for three years, I resolved on giving up the ministry and proceeding to America. I hoped in Canada to find the state of religion more congenial to my feelings than I had found it at home. It was my design to settle on land, and make myself useful on the Lord's day. I arrived at Upper Canada, September, 1831, and in a short time joined a Baptist church; but I found the state of things nearly the same. In some matters there was a reformation—in a plurality of elders and weekly communion; but the errors at the fountain head were still the same, and consequently there was no change in the state of my mind. I then began more boldly to investigate the systems of men. For some time the system by which my views had been formed prevented me from doing this in a way that promised a satisfactory result. However, one thing led on to another, till I had got to a considerable extent on the principles of the reformation. I opened my mind to a friend, and intimated my intention of renouncing all sects and going forth as a missionary to show men how far they had departed from the truth.

About this time I had a long and interesting conversation with a pious follower of Jesus, who had long renounced all human systems. The popular notion of special influences was the chief subject of our discourse. Prior to this I had been quite unsettled on the subject, but was really afraid of venturing too far on what I thought dangerous ground. He greatly relieved my mind, and at the same time told me of your publications. With the greatest eagerness I obtained as many of them as I could, and read them—O! with what feelings I leave you to conjecture. They were the messengers of peace to me, and with a grateful heart I wish to acknowledge the advantage I have derived from perusing them. I opened my Bible with new eyes—a world of light burst upon my soul—I discovered the beauty and divine simplicity of the gospel of Jesus, so as I had never seen it before—I felt that I only then began to exist—the world was no longer a dreary blank—I saw for what purpose I was placed in it, and my heart became the abode of peace, of purity, and love.

O what a luxury it was to read the blessed words of eternal life, and discover the harmony and tendency of all its parts!—to see Jesus seated on his glorious throne, requiring the unqualified submission of all his followers, as the test of their devotion and love—and to see in a consistent light the reasons and motives by which obedience was enforced and love brought into operation, and faith and hope confirmed. O! blessed is he whose eyes are opened to see the truth as it is in Jesus! He shall enjoy the peace of God, which passes all understanding, and that joy which is unutterable and full of glory.

I have only now to add, that with much prayer I have given your sentiments a candid and laborious examination. I have not adopted them at the impulse of the moment, but have carefully compared them with the unerring word of truth; and no way is left me, consistent with my duty and happiness, but to adopt them. That you may enjoy the peace and satisfaction which is now my portion, in all your labor of love, and be made the means of imparting the same to many, is the earnest prayer of yours, affectionately, in the bonds of the gospel, FRANCIS HUTCHINSON. February 16, 1833

Vol. IV, No. 3, March 1833, p. 139

VICTORY, N. Y. February 10, 1833.

THE ancient gospel is gaining ground more rapidly than I could have supposed. After a protracted struggle to obtain articles of faith introduced into the church, (for we had not used any for more than three years,) we have finally separated; and the brethren and sisters who wished to be guided by the Scriptures alone, have associated together, elected their officers, and are endeavoring to maintain the ancient order of God's house. Our number is between 30 and 40. Our Baptist brethren are very industrious, laboring to misrepresent our views, and to support their idol of 18 Articles. In the town of Ira, adjoining Victory, the good seed of the kingdom has been sown with good effect. Nine disciples organized by choosing their Bishop and Deacon; one was immediately received, two confessed their faith the next Lord's day, and are only waiting for much water that they may be baptized. Others will soon make the good confession; and a considerable number will soon join them from the Baptist church in Cato and Ira. JOHN M. BARTLETT.

Vol. IV, No. 3, March 1833, pp. 141-142

SYRACUSE, N. Y. December 30, 1832.

I HAVE said nothing of the progress of reform in this vicinity, presuming you will have heard before this from brethren Hayden and Moss, who can doubtless give a more correct account than I can, though their visit was short. We hope to see them again in the Spring. Unfortunately I live at a distance of about 30 miles from a congregation of disciples, and cannot meet with them often. I have no reason to complain. I had rather live alone under the ancient gospel, than in fellowship with multitudes under any sectarian system. When first arraigned as a heretic, I knew nothing of those brethren who have since associated themselves together in the adjoining counties; nor did I anticipate more than sympathy, *at the time*, from the brethren and sisters in the church; but some of them went with me, and there was a prospect of many more being convinced of the true state of things: but the sudden death of the Elder who had managed the whole affair, sanctified his measures to some and neutralized them to others. Elder Thomson, then settled in Cicero, a town in this county, attended a council called by this church, which induced him to inquire, "What is C---ism?" The consequence was, he became a subscriber for the Millennial Harbinger, was dismissed from his congregation, and I understand those persons most forward to condemn him are now as "heretical" as he, and that many subscribers are found among them, and also that his place is supplied by another as heterodox as any of them, and he is propagating his sentiments in another place. Thus error always defeats itself.

As another specimen of the signs of the times, I will give an extract from the Minutes of the Onondaga county Association for 1832:

—
"Resolved, That whereas reports are in circulation that the Victory Church have by vote abandoned their articles of faith and covenant, to which they professedly adhered when they united with us, thereby giving reasons to suspect that they have departed from the faith that a committee be sent to visit said church, and inquire into said reports.

"Appointed brethren----- to visit V. C. Com. to meet, &c. on the second Wednesday in Jan. next, and report at the next session of this body."

That grace, mercy, and peace may attend you and all the advocates of the ancient gospel, is the fervent prayer of yours in the *one* faith!

Vol. IV, No. 4, April 1833, p. 192

Progress of Reform.

UNDER this head we have only room to state, that numerous documents are on hand; but they have been crowded out of the present number. We can only state that we had the pleasure, the other day, of receiving the first number of the *Christian Gleaner*, a periodical, issued in Halifax, N. S. devoted to the cause of reformation. The work is neatly executed—an octavo of 64 pages—four numbers to the volume—at six shillings sterling for one volume. The first number contains liberal extracts from the periodicals in this country, dedicated to reformation. *Ed.*

Vol. IV, No. 4, May 1833, p. 235

VICTORY, N. Y. March 11, 1833.

I was credibly informed yesterday that the Baptist church in Cato and Ira held a meeting on Saturday last to deal with some of their members for *heresy*, as they call it. The crime is, they refuse to bow to human laws, and acknowledge no master but Christ—no constitution but the Scriptures; and they obtained the lean majority of one to consider the brethren under censure.

We had a good day yesterday in celebrating the death and resurrection of our King. Some appearances that the walls of sectarianism begin to tremble
JOHN M. BARTLETT

Vol IV, No. 8, August 1833, p. 429

BUFFALO, N. Y. June 28th, 1833.

THE subject of *reformation* seems to be attracting increased attention here; and could we have the assistance of some one of our talented brethren, who labor in the word, there cannot be a doubt but an abundant harvest might be gathered in. A number of individuals belonging to the different sects now stand ready to join a New Testament church, as soon as such a church can be regularly organized; but, like persons exposed on a tempestuous ocean, having but a frail plank to preserve them from the foaming abyss, they are unwilling to yield up their feeble support till they can grasp the protecting barge that rides majestically at a distance. We have some hope that brothers Moss and Hayden, who we understand will pass through this city on their way east, will stop here a short time and assist us in forming a church. M. G. LEWIS

Vol IV, No. 8, August 1833, pp. 429-430. Written July 12, 1833 from Streetsborough, Ohio

Dear Sir--WE are all well, as indeed it is a time of general health in our country. Harvest having commenced, I of course am engaged as other men are. Brother Moss and I have immersed *fifty-six* since we came home, and [430] the churches where we have spent most time are generally doing well. I wish that Mr. Powell's "*soldier's of real hardihood*" would come on, and he would find, I think, that in the vicinity of Aurora a church of 100 members might be gathered; but it would be to the apostolic faith, as we have already more than half that number, and a prospect of regular increase; as, indeed, it has been so ever since we commenced here--three years ago. Sister W. A. Lathrop writes good news from Onondaga and Cayuga counties, N. Y. In her letter of April 24th she tells me that a variety of circumstances have contributed to the furtherance of the gospel there. The Methodist society, in one case, at her request readily gave the liberty of their house, and people were very willing to hear. Three Baptist preachers, viz. Bartlett, Tomson, and Lowel, have taken a bold stand. They have many Macedonian calls; and what pleases me much, is, they are not wanting hearts to regard the entreaties of the people. Frequent accessions, either from the Baptists, (many of whom are candid and willing to receive truth,) or by immersion. Brother Frost, of Riga, Monroe county, N. Y. was here in May. He informs us that three or four as able men as were in the Free Will Baptist Conference, Genessee county, have come fully into the reformation; one was excluded by the Conference, and two obtained letters of dismission. Another was expected to come out soon. They are beginning in the best way there; having a good proportion of able men at the outset, churches composed of the flower of the flocks, and of course possessing an influence that cannot be gainsayed, it must give the cause an impetus, which, with prudence and perseverance, will render it triumphant ere long. WM. HAYDEN

Vol IV, No. 8, August 1833, p. 432 Written July 6, 1833 from Rochester, NY

MANY public speakers have recently come over to help us. I have just returned from a short visit in Canada, opposite Rochester. I attended a meeting of about 500. About fifty have, within a few weeks, embraced the truth in the love of it, and have been "baptized for the remission of sins." W. A. SCRANTON

Vol. IV, No. 9, September 1833, p. 471

GREECE, Monroe county N. Y. June 20, 1833.

HAVING been a constant reader of the Harbinger for two years, and observing the signs of the times and the agitation there is in the religious world, my eye is delighted and my heart is gladdened to see the march of truth — I mean, that the True Gospel is gaining the ascendancy over the modern gospels. I say *gospels*, for every sect seems to have one peculiar to itself. — I think, notwithstanding the opposition, that the prospects are, in this section of country, very flattering. Some seven or eight ministers (some of them under my immediate observation) have come out in favor of Reform. I think many of the Baptists have taken friend Powell's advice, to "fight Campbellism by letting it alone." SAMUEL CLARKE.

Vol. IV, No. 9, September 1833, p. 472, Cobourg, Canada, July 6, 1833.

"I will now give you a short sketch of affairs in this Province. The cause of liberal, or ancient Christianity, has just got a little start in Canada. It has, thus far, been a hard struggle, but I am happy to say that how public opinion is generally in its favor. There are no churches nor preachers who particularly call themselves Reformers, or Disciples, they all take the name Christian, which I believe you acknowledge yourself. The most of the Christian preachers of my acquaintance are decidedly in favor of the principles you write upon,

and ever have been since their conversion. We very much want an evangelist possessed of learning and talent sufficient to face the wisdom of the world, to travel through the province to advocate the principles of ancient Christianity. The preachers among us who are most capable of this task, are worn out already; and, as you yourself know that people generally are fond of new things, many would flock out to hear a stranger when they would not anyone else.

"There is a man among us from Rochester, by the name of Benj. Howard, who has been expelled from the Christian connexion, and now sometimes says he is a Reformer, Disciple, New Light, Christian, &c. He is a man of a bad character; and thinking probably you might have received, or may hereafter receive some letters from him, I thought it no more than a duty I owe to my creator and his cause, to let you know, or put you under warning. I think his motive is to raise up a party. I will give you a sample of his career: - A man being considerably agitated concerning the baptism of his wife, fell into a fit, which he is quite subject to. Mr. Howard then stated that it was the power of God that struck him down because he opposed his wife; and further, he said he knew that it would take place, for God had told him so - for says he, 'God tells me all that is going to happen.'

"I must now give you an account of a man of this place who has recently become convinced of the truth of the reforming principles. Last winter I spoke to him a number of times about the Harbinger, but never could get him to consent even to look at it, for, said he, I am sick of the writings of the world at the present day. A short time after, I presented him with one which I had just got from the post office. He then looked at it, and expressed a desire to read it. I left it, and he in consequence became so forcibly struck with its contents, that he has become a subscriber and is now using his influence in its favor, which is very great, he being the learned Editor of the **Cobourg Reformer**, a well conducted paper. He had been a Methodist preacher for a number of years before he left England, and some time in Canada. He has it in contemplation to publish a monthly periodical on reforming principles.

James (sic) Ash, Jun."

Vol. IV, No. 10, October 1833. Letter from J. M. Yearnshaw, Sweden, Monroe Co., N. Y., September 17, 1833, p. 525

PRESUMING that the letter I wrote you in May last has not been received, I take my pen again in hope that this may meet with a safe arrival. In my last I gave some account of the progress of reform in this region, and the anathemas, excommunications, and slanders which are hurled against its advocates. I shall not now repeat them. There are four of us who bore the name of Free-Will Baptists, that are now proclaiming the ancient gospel; and though we have almost every thing to contend against, we find that the "truth is mighty, and," we doubt not, "will prevail." Brother Thomas has the consolation of having with him a considerable number of the church in Batavia, of which he was Pastor, and has also immersed these, and in the vicinity ten others for the remission of sins.

Vol. IV, No. 11, November 1833, p. 576

CICERO, Onondaga county, N. Y. Nov. 7, 1833.

THE good cause is gaining ground in these parts; but the opposition of the sects can only be imagined by those who have experienced the same. If Saul of Tarsus felt towards the primitive Christians as the different denominations appear to feel towards those who favor the reformation, I do not wonder he said he was "exceedingly mad against them." But the good cause will triumph in spite of the hosts of hell and the Pope combined. The fields are truly white, but the laborers are few.

Yours in Christian love, H. JOSLIN

Vol. IV, No. 12, December 1833, p. 616, from a letter from William Hayden, Streetsborough, Ohio, November 16, 1833.

I ARRIVED here yesterday, from New York, having been absent 69 days, and found all well.

The reformation has gained considerably within the past year in that state. A number have come into the truth, who were driven from sectarianism by the extravagancies into which the revival-makers have run. These, however, had some hints from the brethren of the reformation. Others have run into scepticism. The brethren there, as indeed more or less every where, want courage, combination, and experience, to make them formidable. Some want zeal--some are afraid to push forward, fearing they may do wrong, or lest they may not be seconded by the brethren, inasmuch as they have to hazard all, no man promising them very much,--and some are afraid of 'preaching' on account of abuses that have so much injured the Christian cause. They are, however, improving.

We found churches doing well in Victory, Ira, and Throopsville, Cayuga county; and Butler, Wayne county. I thanked God and took courage when I saw the love, zeal, and growing intelligence in these places, and as is usual in each places, a ripening harvest and some additions.

We had a very delightful meeting near Batavia, Genessee county, much like those in the Western Reserve, on the 2d, 3d, and 4th of this month - present speakers, Scranton, Yearnshaw, Thomas, Spoor, Wiers, Moss, Green, Howard, and myself. Three obeyed the Lord, and many more almost persuaded to be Christians. But the parting - with tears, I recollect, while I write, the zeal, the ardent affection, the energy and effect with which we exhorted each other to love and bear with each other, to be long suffering and kind, while holding forth 'the truth' to enlighten, warm, and quicken the world.

The editor added his own note to Hayden's letter: "Brother Hayden writes, that as far as he and some more of his brethren knew, there is some mistake made in the representations which related to brother Howard, (M.H. page 472, No. 9.) We shall make some farther inquiry on the subject, and communicate the result."

Vol. V, No. 1, January 1834, pp. 36-40

Notes on a Tour to New York—No. 5.

FROM Baltimore we proceeded direct to New York, where we safely arrived on Saturday evening, the 30th November. On the arrival of the steam boat we were cordially received by brethren E. Parmly and Munroe, and conducted to the hospitable mansion of the former, where, in a short time, we were introduced to brethren Dr. Barker and Ovington. With these brethren we enjoyed all that Christian hospitality could bestow.

In this city there are three small societies, holding one Lord, one faith, and one immersion, which, for some years, have not sat down at the Lord's table, each having its own table. As vessels long retain the odor of the wines first infused into them, so those educated in sectarian schools long retain the opinions and traditions which they first imbibed. Hence these good brethren erected three tables suited to their respective views—one in Lawrence street, one in Canal street, one in Hudson street, holding at the same

time one faith, one hope, one immersion, one body, one spirit, one Lord, and one Father, but *different opinions on some of the doctrines of men*.

I felt somewhat at a loss how to meet with them. To associate with any one of them exclusively, was to prejudice and condemn the others; to unite with any one of them which refused to commune with the other, was to sit down at a private sectarian table, and not at the Lord's table.

After some reflection and some inquiry into the views and feelings of these societies towards each other, I found that the society in Lawrence street would unite with the brethren in Hudson street, and that the brethren in Hudson street would unite with the brethren in Lawrence street if the way was opened for them. I, therefore, resolved to unite with these as far as opportunity offered; and if the same spirit should be evinced by the Canal street, and if I should continue a third Lord's day in the city, resolved to spend it with them. On the Lord's day, 31st of November, I accordingly met with the Lawrence street society over which Dr. Barker presides as overseer. My arrival not having been announced, we had the usual congregation. This society consisted of some seventy members, and the attendant auditors and spectators are in proportion to the number of the brethren. My address this morning was from 1 Cor. xi. on keeping the ordinances as delivered to us by the Apostles. It was shown that the gospel is exhibited first in words; second, in ordinances; third, in the lives of its professors. The whole gospel is first pronounced in words; then fully exhibited in Christian immersion, in the Lord's day, and in the Lord's supper. We *hear* it in words; we *see* it in ordinances; and we *exhibit* it in works. Our death to sin, our burial with Christ, our resurrection to a new life are shown in immersion; our reconciliation to God, through the sacrifices of the Messiah, is set forth in the supper, and our joint interest and fellowship in him as members of his body, appear in the participation of one loaf. The Lord's day not only commemorates the resurrection of Jesus, but anticipates the morning of the resurrection in which we shall enter into *thereat* which remains for the people of God.

Something was also said upon the conspicuity which this institution deserves in the weekly meetings of the family of God. The weekly meeting of the family of God, without any Lord's table or Lord's supper, is one of the poorest and most meagre things in creation. Miserably poor is that family, which, when assembled on some important occasion, has nothing to eat—not even a table in the house. Yet so poor is the family of God, if the numerous sects in our land give a fair representation of it. We cannot believe it. The disciples of Jesus always assembled on the Lord's day to commemorate the Lord's death and resurrection so long as the Christian religion continued pure and uncontaminated. It was shown that spiritual health, like physical health, requires not only wholesome food, but at proper and regular intervals. Therefore, a person may as reasonably say that he can enjoy good animal health on one meal in four days, as that he can be healthy in the Lord on one Lord's supper in four weeks. And if it be so, that "frequent communion," as it is called, diminishes its value or solemnity, then the seldomer the better. Once in a lifetime, on that principle, is enough. Where there is no law there is no transgression. Where there is no precedent there is no error; and if it be left to every man's own sense of propriety, there can be no fault in only commemorating the Lord's death once in a lifetime. But if it be said that it is left to our own sense of propriety, then unless it can be shown that a whole church has one and the same sense of propriety, there can be no communion; for if it should seem fit to ninety in the hundred to commune monthly or quarterly, and not to the ten, then there is a schism in the church, or no communion at all. But the disciples assembled on the Lord's day to break the loaf in the times of the Apostles, as Luke teaches us in his writings, and as Paul argues in this letter to the Corinthians.

In the evening of that day we addressed a full house on the subject of the good confession and the bond of Christian union, as proposed by Jesus in his conversation with Peter in Cesarea, Philippi. Matth. xvi. Peter's confession of faith, and the keys of the kingdom of heaven as given to him, together with Paul's reasoning on the one foundation, (1 Cor. iii.) furnished the topic for the evening.

Through the instrumentality of my very kind friend Mr. Solyman Brown, the Jerusalem Temple was tendered to us for Tuesday evening, of which the public were only partially informed through some of the daily papers, as they were issued only a short time before the hour of meeting. The audience, therefore, was not sufficient to fill the house; but we found it necessary to commence our series of lectures. We, therefore, attempted to show *what the apostolic gospel is*, by ascertaining the time and place of its first promulgation, and all the grand accompaniments of its first development.

On Wednesday evening, the 3d of December, through the courtesy of Elder Chase, we addressed the public in the Union Chapel, Molt street. *Reconciliation and the word of reconciliation* was the theme.

On Thursday morning, being governmental thanksgiving day, we spoke in the same house on *regeneration*, from John iii.

As the city of New York is celebrated for its bold and philosophic scepticism, and as R. Dale Owen and Miss Frances Wright were said to have made great inroads there on the kingdom of the clergy—indeed, to have made many converts to infidelity—I was solicitous for an opportunity to appear before the Sceptics of the different Halls of Science of that city. Having ascertained that the two principal Halls were those of Tammany and Concert, at which they held weekly meetings for the dissemination of their principles, I solicited a hearing from the managers of these institutions. It was readily granted on the part of the Tammany Hall, which is the largest in the city; and also a similar opportunity was allowed me in the Concert Hall.

Accordingly the evening of thanksgiving day, at 7 o'clock, was announced as the time of my first speech in Tammany Hall. At the hour appointed we met a very large and highly respectable audience, who gave us a most attentive hearing for about one hour and a half. A number of Christians being present, we commenced by singing—

"I'm not aslum'd to own my Lord,
Nor to defend his cause,
Maintain the honor of his word,
The glory of his cross."

After prayer, we gave for our theme a view of that religion which we pledged ourselves to defend in the words of Paul, (Titus ii. 12, 13, 14, 15.) contradicting the genuine and uncorrupted religion of the gospel from all the sectarian abuses of it; also, the reasons why the Apostle Paul was not ashamed of the gospel in imperial Rome, the then mistress of the world; took a view of the state of morals and philosophy in the Grecian and Roman cities before the gospel was announced-, and expatiated on the literature, science, and political attainments of the age and countries in which Christianity was first introduced.

I then showed that the abuses of Christianity was no argument against its truth and excellency, any more than the abuse of any bounty or institution, human or divine, argues its falsity or inutility; drew an argument from the abuses of Christianity from the

predictions of Paul concerning the man of sin, written thirty years after the crucifixion of the Messiah, showing the consummation of the apostacy to be one of the most unlikely events in the developments of time; and ascribed the scepticism of my audience to the profligacy, enthusiasm, and blind superstition of THE APOSTACY, rather than to the lack of evidence of the divine mission of Jesus of Nazareth.

Next descanted upon the felicity of the choice of a name which the sons of infidelity assumed as their designation. Their philosophy leading them neither to affirm nor deny the existence of God or the truth of revealed religion, but simply to doubt, they prudently called themselves *Sceptics*. We showed that, as philosophers, they could but doubt. No living man could say that he *knew* Christianity to be a fraud or to be false, because he was not in Jerusalem to see whether Jesus rose from the dead, he had no evidence from any of his senses that Christianity was false; therefore, never could say that he *knew* the gospel to be a lie. Again, no living man could say that he *believes* the gospel to be false, because without testimony there can be no faith; and there is not in the annals of the world one vestige of contemporaneous and contradictory testimony. No apostate, no Jew, Samaritan, or Gentile, who lived in those times, has given any testimony contrary to the Apostles. Now, inasmuch as no man who knows the meaning of words, can say he *knows* the gospel to be false, or *believe* it to be false; what can philosophers or philologists say of themselves, but that they doubt, or are simply sceptics?

Spoke of the honesty of Sceptics—admitted them to be honest men and good citizens in numerous instances; but in the enlarged sense of the word *honest*, comprehending our dues to God, to man, and to ourselves, doubted whether there was an *honest* Sceptic in the human race—because it would be admitted that the sanctions of eternal life or eternal death under which the gospel was believed or rejected, claimed the whole, undivided, and concentrated powers of man upon the evidence; and that we never yet found a sceptic who had examined fairly and fully both sides of the question; and, therefore, we must regard them as not honest to themselves.

Christianity, a religion of *facts*, and not of *opinions*, was to be tried in the proper court, as other questions of fact are to be tried—not arbitrary in choosing her judges, laws, or witnesses—she submits to the common judges, laws, and witnesses which are approved in those eorts of inquiry in which questions of historic certainty are examined.

These preliminaries being submitted, we went into the examination of the doubts and difficulties of Sceptics:—

1st. The incomprehensibility of some of its principles is a frequent objection to its divine authenticity. We admitted this incompreheirsibility; but demonstrated that if the incomprehensibility of some of its principles constituted a lawful objection against its truth, then every science in christendom must be rejected: for, from the Newtonian science of the universe down to the science of medicine, there is nothing called *science* which has not for its basis, or an essential part, certain recondite and abstract principles, which no man ever did, or ever will, comprehend.

Newton'a centripetal and centrifugal powers are assumptions which are proved to be true and incomprehensible. The vital principle itself—the infinite divisibility of matter, electricity, magnetism, animalization, space, time, &c. &c. incomprehensible. A man cannot comprehend himself, much lees any thing above himself, or any thing out of himself.. Nature and religion alike comprehensible and incomprehensible.

2. Christianity founded on miracles. No objection; for so is every system of scepticism. Every sceptic, upon his own definition of miracle, is constrained to adopt miracles. The difference between the Sceptic and Christian, in this one respect, is, that the former admits miracles without any testimony; the latter, on the best testimony in the world. We ask, Did nature exist before man? Then she must have suspended, changed, or new-modified her operations when she produced one. She ceased to operate in that way, for she never made a second. The first man was an adult—never an infant; but now nature gives infants. Matter has the same power now it ever had. It cannot now produce an oak without an acorn—a man without an infant. But this is not all: She made vegetables before she made man or animals. She either prepared them by degrees, as she now does; or she consummated them at once—for without them, man or animal could not have lived. All this is miracle. No Sceptic can commence any system without assuming a miracle. Christians *believe* them, and all nature, and philosophy, and ancient history prove them, &c.

3d. Christianity addresses itself to faith rather than to reason. Faith shown to be a better guide than reason. But as this was more fully developed in our second discourse to the Sceptics, we shall pause for the present. EDITOR.

Vol. V, No. 2, February 1834, pp. 75-80

Notes on a Tour to New York—No. 6.

WE requested the brethren of the three societies, friendly to union, to meet at Lawrence street, on the evening after my address at Tammany Hall, being the 6th of December, that we might address them on the necessity of union and co-operation. The meeting was well attended, and various reasons were offered in favor of an immediate union of the three societies. The prayer of Jesus, usually called *the intercessory*, found in John xvii. was read.

The chief topic was, that *union and co-operation are essential to the conversioni of the world*. I pray for all that believe on me, *through the testimony of the Apostles*, that they may be ONE—THAT THE W0RLD MAY BELIEVE THAT THOU HAST SENT ME. To illustrate and enforce this lesson, we reminded the brethren that they had been for many years the professed disciples of Christ—that they had been meeting on every Lord's day, reading the Scriptures, teaching and exhorting one another, and keeping the ordinances with commendable zeal; but that they had exerted no influence upon their fellow-citizens; and, therefore, in ten years had scarcely been instrumental in bringing ten persons into the kingdom of God. Such an experience, we argued,ought to convince the most dogmatical that they were wholly at fault—that they were not the lights of the city—that the work of the Lord was not prospering in their hands—that, indeed, they were but cumberers of the ground. We added that they stood in our way in proclaiming the word; that we had to fight over their dead bodies; and that the more excellent their behaviour and the more respectable their attainments, the more they stood in the way of the cause of the Bible: for that some intelligent gentlemen the other day threw them my way as an insuperable argument that the Bible alone would never unite Christians, or keep them together; 'For,' continued they, 'these are persons of good reputation for good sense, for their biblical attainments, and for Christian demeanor; yet, with all these excellencies, they cannot harmonize so far as to break the loaf together.' Now, brethren, I argued, if you were not so highly esteemed for good sense, and good

information, and good character, I could have got out of the difficulty by alleging that it was owing to the want of these things that the Bible failed to bring you together and to keep you together.

Union is strength, and disunion is weakness. Operation is good, but co-operation is better. Unity founded on opinion, is as unstable as the wind. Unity founded on the mere force of circumstances and temporary interest, is like the momentary peace that obtained in Noah's ark amongst the antagonist natures of the animal creation. Union founded on kindred feelings and experiences, was self-love, and as fluctuating as the sea; but union based on the facts attested by the holy Apostles, was as stable as the mountains—firm as the everlasting hills. Over such an institution the gates of hades, the powers of death and darkness cannot prevail. These, with various other positions, illustrations, and arguments were exhibited and enforced by the speaker, and attentively and acceptably heard by the brethren. Measures were in agitation for effecting a union, and all seemed alive to the importance of union and co-operation.

On Saturday evening we continued our series of discourses in the Union Chapel, Mott street. Peter's speech before the Council, after his deliverance from prison, (Acts v. 29—32.) was the theme. The chief topics were—

- 1st. The concession or grant of reformation to Israel.
- 2d. The proposal of forgiveness of sins.
- 3d. The bestowment of the Holy Spirit on those who had obeyed him.

After a full development of these items, we thought the attentive part of our audience was now sufficiently informed to authorize us to tender an invitation and exhortation to prompt obedience.

We did so. Ten persons immediately came forward to confess the Lord. Two of the males had formerly been sceptics; one of them, indeed, an advocate of infidelity. The next morning, at 7 o'clock, being the Lord's day, we repaired to the East River, where, in the open air, we delivered an address on Christian immersion. Brethren Black and Hatfield immersed them into the ancient faith, which they severally confessed as they went down into the water. Greater joy on the part of some of the new converts is seldom witnessed, than appeared on that occasion.

After the immersion we repaired to the brethren meeting in Hudson street, where we enjoyed the ordinances of the family of God; and after the worship and reading of the morning, we addressed the church on the importance of attending to all relative duties—both to one another and to the world.

At 3 o'clock in the afternoon, according to appointment, we addressed a large assembly of gentlemen (though it rained) at Concert Hall, on the evidences of the gospel.

After a brief recapitulation of the preceding discourse in Tammany Hall, we *reasoned* with them for about an hour and a half on *reason and faith*.

1st. We attempted to demonstrate that reason without faith is wholly inadequate to guide man, in reference either to the present or the future.

2d. Justified the wisdom and philanthropy of the Author of Revelation in addressing it to faith, or to the capacity by which we receive almost all our useful knowledge.

The design of this discourse, like the preceding, was to disabuse the audience of their prejudices against the testimony of God, occasioned by the abuses of their own reason, and the abuses of the Bible by many teachers and professors of Christianity; and to prepare them for the candid examination of the direct evidences and arguments to be offered that evening in Tammany Hall in proof of the resurrection of Jesus.

Among the various arguments adduced under the first item of our discourse, was, the impotency and perfect inadequacy of reason to originate or decide any thing regarding religion confessed by the Sceptics themselves. Before me, I observed, was a number of gentlemen, who had the greatest advantages which the improved state of the science of this world afforded; whose minds were fully matured by many years reflection, and by all that philosophy could bestow; who confessed that to the present moment they could not theoretically or practically decide whether or not there was a God—an intelligent Creator, or whether nature was or was not eternal and unoriginated. Their own experience—indeed, their own consciousness, than which there is no higher evidence to them, might be most successfully appealed to in proof that reason, however enlightened and cultivated by natural science, was altogether incompetent to guide man to any certain knowledge of his origin or destiny.

Faith, on the contrary, was that capacity or power in man, to which this knowledge was addressed, and by which alone it could be acquired. Indeed, all our knowledge of the past, and of the present, except only the narrow horizon which comes under the cognizance of our senses, is derived through this channel.

Faith was then shown to be the most natural, universal, and powerful principle of action implanted in the human breast. To it the docility and tractability of our species was to be ascribed. It was shown to be as necessarily a condition of temporal life as of eternal life. The infant that believes not its parents, must be destroyed; for fire, or flood, or poison, or the wild beast must destroy every child that believes not its nurse or guardian. Why, then, object to the gospel because it makes faith and obedience a condition of eternal life, which in the constitution of nature and society is an essential condition of our animal life!

Testimony it was alleged is submitted to reason, and over it reason exercises the same jurisdiction which it exercises over the objects of sense. The attributes of testimony, like the attributes of any object of reason, may be ascertained with as much precision as the properties of things. We can discriminate the true from the false, in some matters, with difficulty; but, in other matters, with perfect certainty. Reason deciding that the testimony is true, is believing; reason deciding that the testimony is false, is disbelieving; reason unable to decide, is scepticism.

Testimony is only another name for the experience of others. Their experience, reported and believed, is our faith. Mr. Hume said he could not admit the testimony of a few in proof of a miracle, because it was contrary to universal experience. But how did he know what universal experience testified? By believing the testimony of a few!! The philosopher seems not to have been aware that universal experience was to be ascertained only by the belief of the experience of a few. Silence is not contradictory testimony. The testimony of two men can prove in a court of law an affirmative proposition—the testimony of ten thousand cannot prove a negative; still less can their *silence* prove any thing. Some sceptics, amongst whom Frances Wright was one, exclaim 'that Christians cannot offer as much evidence in favor of their faith as would be necessary to gain a plea in court of the value of ten dollars;' meaning that they had no witnesses of the resurrection of Jesus that could be admitted in a court of law—no living witnesses, the only witnesses

that can be heard by a jury. Then is the property of the owners of the soil of this state and of much of this city not worth ten dollars, because the letters of most of the original purchasers, and indeed the original charter itself, cannot be proved by living witnesses, but as we prove the records of Christianity! Perhaps, after all the boasts of scepticism to the contrary, it is more dogmatical than even bigotry itself.

The impossibility of originating the idea of spiritual existence, and the notion of propitiation, altars, temples, priests, &c. without other aids than sensation, reflection, and imagination—without the Bible, finished this address.

At Tammany Hall, at 7 o'clock, the same evening, we delivered a discourse of more than two hours, to the largest assembly (according to common report) that ever convened there.

To prove that Jesus rose from the dead, was the burthen of this discourse. After reading some portions of the prophets as introductory, our exordium consisted of a refutation of the allegation that we Christians were chiefly indebted to our friends for our faith—that our testimony was *ex parte*. This was attacked by shewing that the contrary was the fact—that the documents on which we chiefly relied were in the possession of our worst and most deadly enemies. The Jews, who crucified the Messiah and persecuted the first promulgers of our faith, had been the keepers of those records which ascertained the pretensions of Jesus for 1500 years before he was born, and still possess them. The writings of Moses, of Isaiah, Jeremiah, and indeed all the Prophets, were in their keeping, and translated into the Greek language; therefore, in the keeping of Jews and Pagans centuries before the Christ appeared.

Prophecy in its accomplishment was shown to be a standing miracle. Prophecy, when uttered, no evidence; but when accomplished, is as strong as demonstration itself.

Two specimens were given, in which it was impossible to prevaricate—in which there was no refuge from figure, vision, or symbol—because all was as literal and obvious as narrative itself.

One from Jeremiah, concerning the present state of the Jews, chap. xxix. 18. xxx. 11. xxxi. 35—37. pronounced 600 years before the Messiah; translated into Greek 280 years before the Christian era. Every one can now see the event in the present fortunes of the Jews.

The second was, the fate of all the nations which abused the Jews before the Christian era, from Dan. ii. and Jeremiah xxx. 11.

From these we proceeded to the capital fact on which Christianity rests—the resurrection of Jesus. Jew, Gentile, and Christian alike admit his death and burial; but Christians only believe in his resurrection. '

The fact that the body was missing on the third day, admitted. His friends had it not in keeping: for they did not expect his rising, as the four testimonies declare; and if they had, they could not have got it, for their enemies guarded the sepulchre. His enemies had it not, because they would have satisfied the populace of the fraud of his disciples in asserting his resurrection, and have confronted them with the dead body.

The body was, then, not to be found amongst friends or foes; and at this time there were no neutrals in Jerusalem. What came of it? It was reanimated—

1st. Because his disciples saw him repeatedly; heard him speak, and for forty days had such infallible proofs of his identity, as to sacrifice their lives in asserting his resurrection. All history affords no example of one or more individuals sacrificing their lives for asserting a *fact*, an *event* which promised them no earthly honor or reward.

2d. The descent of the Holy Spirit on the day of Pentecost in presence of the nation assembled in Jerusalem, in attestation of his reception in heaven, and the consequent progress of the gospel over the world.

3d. The commemorative institution of a figurative *burial* and *resurrection* in-to the name of the Messiah, and the consecration of one day in every week to commemorate his resurrection, furnishes an argument of the highest moral certainty, for no commemorative or monumental institution set up at the time of any alleged fact and afterwards perpetuated, has in the history of all time proved fallacies. Indeed, it cannot be done. We could not do it now is an irrefragable argument that they could not do it then.

4th. The myriads of opponents, Jews, Samaritans, Pagans, who were overcome and vanquished into the belief of the resurrection, are equivalent to the testimony of myriads of adversaries; for it was a question of fact which was to be decided by evidence. Hence every vanquished opponent in that day, when every thing was fresh, is justly to be regarded as the testimony of an enemy.

5th. Apostates, and the first writers against Christianity, and Pagan historians, (such as Julian, Celsus, Trypho, Tacitus, Suetonius, Josephus,) as far as they allude to the subject, admit the facts and variously explain them. These five arguments, together with the spirit and temper which the religion infused, and its whole tendencies were stated, illustrated, and enforced, as forming a front which must satisfy the rational and candid, and which the enemies have assailed, and will forever assail in vain.

Sundry exhortations and expostulations, addressed to the Sceptics, finished the discourse, which was most attentively heard to the last word.

Soon as I closed, Mr. *Offen*, in behalf of the Hall of Science, addressed me in the following words, a copy of which was presented to me:—

MR, CAMPBELL,

Sir—The Trustees and Members of the Society of Moral Philanthropists (of which I am also a member) have deputed me to present to you their thanks for your friendly visit to Tammany Hall, highly pleased will the splendid talents they have witnessed, connected with erudition the most profound, which has both delighted their ears and conferred dignity to their Hall. The friendly sentiments also you have expressed towards Sceptics—appealing to them as men—as *honest men*, instead of treating them with contumely, as is the conduct of the Christian priesthood of New York. These kind feelings, sir, they duly appreciate, and to them they heartily respond. As it respects some of the evidences of the Christian religion, you have candidly and ably stated them. Should a change take place in our views on that subject, be assured they will be honestly and publicly avowed.

In the event you should again visit New York, you will be to us always a welcome guest. Permit me, sir, to tender to you their best wishes for your health and prosperity; and be pleased to accept the full assurance of their high esteem.

On which I arose in the presence of the audience, and thanked the gentleman, and, through him, the Society which he represented—for the friendly, but too glowing and flattering terms, in which he represented my efforts; lamenting at the same time, that the courtesy of the Sceptics should so far excel that of the religious sects of the city of New York.

On Monday evening we addressed a very large and attentive audience in Mott street, on *the Reign of Heaven and the New Constitution*. I attended a love-feast on Tuesday evening, prepared by the brethren of Lawrence street, at which many of the brethren of all the societies in the city partook with much joy and gladness of heart. After which we delivered an address on *union and co-operation*. Several propositions on the subject were offered by the senior brethren of the different societies; and the spirit of love and union seemed to possess every heart. Committees were finally appointed to prepare the way, and we ardently pray that every one who loves the Lord Jesus in that city, will not give rest to his soul while there is a division to heal that can be healed.

On Wednesday evening, the 11th, we heard brother Barker, and followed his address with an exhortation, giving *three reasons* which, every sinner in the house should forthwith repent and confess Lord. Some two or three afterwards gave themselves up to the Lord.
EDITOR

Vol. V, No. 3, March 1834, pp. 130-131.

VICTORY, N. Y. January 24, 1834.

"THE next morning we resumed our meeting, at the close of which eleven were immersed into the death of Jesus, and four more the next first day. The church consisted of about one hundred effective members, three-fourths of whom probably have embraced the ancient gospel, and will endeavor to restore the ancient order.

After the meeting brother Moss and myself, in company with brother Barnes, repaired to Victory, the place of my residence; and on Saturday we commenced a three day's meeting. Brethren Moss and Lowell were the principal speakers. Fifteen confessed the Lord, and were immersed during the meeting; among whom were my wife and eldest daughter, 15 years old; in view of which I say, Bless the Lord, O my soul, and forget not all his benefits! Two were immersed by brother Moss two weeks before. We shall probably bring off as many of the Regulars. The clergy are taking measures to stop the growing evil. The Methodists are shutting up their bowels of compassion, charging their classes to hold no union meetings. If other persuasions will come to their meetings, let them come; but the meeting must be Methodist. The Baptists say efficient measures must be adopted to purge the church. Elder T__ of Ira, I am informed, says we make so much of baptism, that he is sick of it. One of his Deacons, the most efficient and able member in the church, has embraced the gospel; and a number more, say half a dozen at least, will soon be excluded.

Last Lord's day I immersed a willing disciple, who has been kept in bondage thirty years by the dark and unintelligible systems of human device, in view of the above facts, and many other circumstances unworthy of a place in this letter. We thank God and take courage. JOHN M. BARTLETT.

Vol. V, No. 3, March 1834, p. 131

POMPEY, Onondaga county, N. Y. February 12, 1834.

THE cause of the reformation triumphs in this county. Its most violent enemies are under its influence. Even the Clergy themselves already begin to talk about the "simplicity of the gospel," and would fain have their devoted followers believe that they have learned it from their own creeds! Nothing more for the present; but you shall hear from me on the progress of reform in a *few* weeks.

J. I. LOWELL

Vol. V, No. 3, March 1834, p. 144, "Elders Green and Howard." The editor stated, "We are in duty bound to publish the following statement, coming to us from a congregation of disciples. The statement published some time since came to us from an individual who might have been deceived."

"We unanimously and jointly agree in certifying, that Elder Benjamin Howard came into this place in April from Rochester, well recommended with letters from several churches, certifying his character to be unimpeachable. He commenced preaching the ancient gospel, and declared himself to be a disciple decidedly in sentiment with Alexander Campbell. The signs of reformation visibly appeared, which raised the indignation of some of the sectarians. The people that call themselves Christians, in a special manner, opposed him. One of their preachers, Thomas Medire, wrote a letter to Joseph Badger, the editor of the Palladium, in the following words - 'Benjamin Howard has made his appearance here, and has gone to preaching; and inasmuch as you have driven him into Canada, I want you should come over and drive him back again.' Mr. Badger obeyed the call, and soon commenced; but failed of success. B. Howard then wrote to Rochester for Elder Green, another proclaimer of the ancient gospel, to come to his assistance. He soon arrived, and brought with him a number of letters to confirm Elder Howard's character to be good. One of the letters was signed by Giles H. Holdin, Esq. a close Baptist, David Holdin, custom house officer, Fredrick Bushnell, president of the Monroe Bank, George C. Latta, a merchant - all men well known in this country. This opened the way, and the reformation broke out, and has taken a general spread in this place; and the said Green and Howard have baptized between seventy and eighty. The prospects in this country are as good now as they ever have been.

"Moreover, Elder Wm. Scranton and Wm. Hunter came over from Rochester and attended a general meeting in this place, which meeting we see noticed in the Harbinger. Elder Scranton we understand is an agent for your paper. He stated that B. Howard's character was good in the country where Howard came from. We confess that we felt much wounded to see a piece in the Harbinger, signed by J. Ash, jun. against Elder Howard, concerning a man that was opposed to the baptism of his wife, which piece we do certify contains a number of errors. And we are certain that if the editor had known this, he never would have published them. We further certify that we know that J. Ash is decidedly opposed to some of the sentiments and doctrines which you teach, and so are many of his brethren in this country. We acknowledge that we were disappointed in the character of the people that call themselves Christians in this country, to see the spirit they manifest towards the disciples, and especially towards Elders Green and Howard - men that came here well recommended, and have sustained good characters ever since they have been here - whose labors have been blessed of God.

"Done for and in behalf of the church of Christ in Hamilton, U.C. five miles from Coburg, December 1, 1833, at a public meeting on the first day of the week.

"The above number was baptized in the course of three months. The opposition also from the Methodists has been almost unparalleled in this country.
George Grosvenor, Clerk."

POMPEY, N. Y. March 18, 1834.

REFORM is rapidly increasing in this state. I have not now time to state the particulars. Since my last there have been one hundred immersed, as many Baptists converted, and one preacher. J. J. MOSS.

Letter from J. Buchanan, Esq.
British Consul at New York.

New York, 28 February, 1834

Sir—IN your Millennial Harbinger, No. 1, Vol. 5, you have published "Notes on a Tour to New York, No. 5," in which you state, "There are three small bodies holding one Lord, one faith, and one immersion, which, for some years, have not sat down at the Lord's table, each having its own table;" and you further set forth, "Hence these good brethren erected three tables suited to their respective views—one in Lauren's street, one in Hudson, and one in Canal street; holding at the same time one faith, one hope, one immersion, one body, one Spirit, one Lord, and one Father, but of *different opinions on some of the doctrines of men*;" that, "after some reflection, you united with the brethren in Hudson and Lauren's street, inasmuch as they would unite with each other." Permit me, sir, as a member of the church of God assembling in Canal street, to observe, that were the matters you state correct, namely, that the three societies had the one faith, one hope, one immersion, one body, one Spirit, one Lord, and one Father, the two societies you associated with should not have been separate from the one body which now assemble in Canal street. That body had for its Elder the late dearly lamented William Ovington, who was among the first who came together as a church of God in New York, above 20 years ago, holding and uniformly contending for the one faith, one hope, one Holy Spirit, one immersion and attending to the order of a church as set forth in Acts ii.; and from that he never departed while in life, and in death afforded another seal to the truth of God's word, that in the valley of death his word would comfort and sustain all who trusted in him. . Many of the members in Hudson street formed part of the body over which Elder Ovington was an overseer; and Dr. Barker, who presides over a body which meet in Lauren's street, formerly denominated "General Baptists," withdrew from the church in Canal street. Therefore, sir, if two bodies have remained separate and distinct from the body over which Elder Ovington presided, who, with those who remained with him, and who, since his falling asleep in the Lord Jesus, have continued steadfast not only in, but contending for the one body—yea, for every one acknowledged a member of the body, holding openly, honestly, and faithfully in the sight of God, their hope of eternal life, as set forth in that one faith, one hope, one Holy Spirit, as confessed at their immersion. The sin of not holding the one body, but of erecting a diversity of tables, does not lie at the door of the church in Canal street; and pardon my saying, in the most unqualified terms, that the separation of any who withdrew from the church associated with Elder Ovington, *did not arise from the church holding or requiring obedience to opinions or some doctrines of men*, as you have been pleased to charge upon the church in Canal street. No doubt from ignorance of the true facts you have done so, and we trust to your faithfulness in rendering this vindication as general as the statement; and I further beg leave to state, in vindication of the church in Canal street, that I have never heard the charge brought against it that it had departed from the one faith, the one hope, the one Lord, the one Spirit, or the one immersion; and I feel I may confidently say, that whenever any one of the members of the two societies who sit at different tables (and thereby show that they do not hold the one body, and with whom you united;) are willing to declare their belief in the one faith, one Lord, one Holy Spirit, and in one immersion, in the plain and simple terms as set forth in the Holy Scriptures, and manifest a ready submission to all the commands of the Lord Jesus and his Apostles, to the entire exclusion of all measures of expediency, and every doctrine of man; however weak any may be in the faith, with open arms and hearts full of love and joy will the church in Canal street unite with them at the Lord's table, and, forgetting the things which are behind, endeavor, by divine aid, to promote each other's zeal in running the race set before us, looking unto Jesus the author and finisher of our faith, and thereby manifest we are the disciples of the Lord Jesus by loving one another.

Elder M'Briar not having been in the church when the events referred to arose, leads the writer to address you. Should any observation or expression bear an unkind aspect, or unnecessarily cast a reflection on others, I beg to assure you such is not my wish. To vindicate the church of God, of which it is my greatest honor and glory to be an humble member, alone calls forth this letter. I wish also in candor to state, that whatever intercourse may have arisen in consequence of your visit to this city, or whatever apparent agreement may exist between our views, that, until we become more fully acquainted, I am not to be considered as according with your conclusions; and believing that the Holy Spirit is spoken of in the work of salvation, and in carrying it on, I feel constrained, as well as a high privilege, continually to ask the aid of the Holy Spirit to give effect to the word in my heart and the hearts of others, as well as for holding me up against the devil, the flesh, and the world, (not to free me from, but to enable me to triumph over temptation,) so that the glory of my salvation and my holding fast to the end is all to be given to God.

I pray God to prosper the labors of all engaged in making known the Saviour, and seeking the restoration of apostolic practice in the churches, as set before us in the New Testament. May the Holy Spirit guide you, and sanctify your labors, and lead the churches to glorify the Lord and only Saviour in all things!

I remain an unworthy sinner, justified freely by grace, through the redemption that is in Christ Jesus.

J. BUCHANAN

Reply to J. Buchanan, Esq.

Dear Sir,

I THANK you for the statement you have given of your views of the causes of disunion among those who do acknowledge one Lord, one faith, &c. in your city; and, as you regard it as a "vindication of the church of God in Canal street" from the charge alleged against them in the "Notes," &c. alluded to, I will, with the greater cheerfulness, lay it before that same public addressed in the document containing said charge. I would not, my dear sir, impute to any professor of the Christian faith an error, however trivial, which he is unwilling to admit, and still less to yourself and brethren in Canal street, for whose intelligence and sincerity I entertain so high regard. The imputation of "holding or requiring obedience to human opinions or some doctrines of men," is, in your view, a charge preferred by me against the church of Canal street, and certainly it was equally preferred against the other bodies alluded to. You

agree with me, that the charge is fairly and justly alleged against the other two, but unjustly against the body who meet in Canal street. I have no doubt but such is your opinion, and very probably it is the opinion of the other two bodies, that it more justly applies to the brethren in Canal street than to them. It is not, however, either my province or my wish to decide which of the three bodies is most censurable for the existing state of things, because this is not the way to effect union, and, because, were it desirable, it would require an investigation which the discovery might not repay. I felt authorized to say what I did, from the amount of information which I possessed, acquired from various sources, verbal and written.

At an early period of my editorial labors, a volume of letters, compiled and published by the church over which brethren Wm. Ovington and Henry Erret presided, fell into my hands. In that volume I found a letter bearing date March 1, 1818, signed by Deacons Jonathan Hatfield, James Saunders, and Benjamin Hendrickson, with the two Elders above mentioned, giving a history of the views and practices of "the church professing obedience to the faith of Jesus Christ, assembling together in New York." This is the mother church of the three bodies alluded to. The Elder of the Lawrence street church was one of its sons, and others of its members were found in that church. Brethren Hatfield and Ovington, now of Hudson street, were members of it; and, if I mistake not, those in Hudson street claim, by regular succession, to be the rightful heir and representative of the church of 1818. You, of Canal street, I see, refuse them this honor; and, if I am not much mistaken, there is a nucleus of those who separate themselves in religion from all men, some twenty individuals meeting in some other street of New York, who, in their own estimation, constitute the true and only church of Christ in America legitimately descended from the said church of 1818. But, although I republished the aforesaid letter of March 1, 1818, in Nov. 1827, in the 5th volume of the Christian Baptist, and several other letters out of the same volume, it was not with a full conviction that either the original gospel or primitive order of things were fully seen or understood by that said church. That there was in it much to approve, and much to admire, I then felt and still feel; but that there was such an infusion of the doctrines of men and of human opinions necessarily tending to the destruction of its foundation, I as distinctly saw as I saw the ground I had set out on in the Christian Baptist; and the sequel has, in my opinion, proved that my reasonings were well founded. I have just, at this moment, opened the Christian Baptist to see whether I did not then in my remarks appended to the publication of those letters, express some dissent from the principles and terms of your union as inadequate and unscriptural, and find that I am not mistaken in my recollections. A very just and liberal estimate of that to which you had attained, according to my now more mature deliberation, is expressed in the remarks alluded to. See vol. v. C. B. p. 234. 2d ed. And, although those remarks were made before you broke to pieces, and certainly before I heard it, you will perceive that the very principles which caused your dismemberment are sketched in those remarks as *the two greatest defects* in your system of procedure. The textuary plan of applying the scriptures, that Pandora's box of Protestant Christendom, and your "unanimity of opinion in all measures and decisions," as the scriptural rule, indicated to me the calamities which befel you.

The very superscription of your letter of 1818. nay, the very salutation which you give to the churches, demonstrates how the technicalities of orthodoxy had embarrassed you. You could not say with Peter, with Paul, and all the other Apostles, "Grace, mercy, and peace be multiplied to you through the knowledge of God and of Jesus Christ our Lord"—or "from God our Father and Jesus Christ our Lord"; but you must season the Christian salutation with your theory of spiritual operations, and make it read as follows;—"Grace, mercy, and peace be multiplied from God the Father *by the Holy Spirit*, through our Lord Jesus Christ." A hint is enough for the wise. No Apostle or Prophet ever prayed for God to bless his word, or to bless his grace—or taught that grace, mercy, and peace from God was to be multiplied by the Holy Spirit to saint or sinners. Jealousy cannot be concealed from the eye of discernment, neither can a morbid sensibility in physics or religion be hid from a person of discrimination. I adduce this only as an instance of what I mean when I speak of the textuary mode of applying the scriptures, and in vindication of my charge, that "different opinions in some of the doctrines of men," were the occasion of erecting three or four communion tables in the city of New York. A slight divergency at the place of departure of two rays from the face of the sun, causes the one to fall in Europe and the other in America.

These allusions to the old church in New York have been elicited by your recurrence to the past history. I do not wish to derogate aught from her intelligence, faith, zeal, purity. I only say, had it not been for certain humanisms, and leanings to old theories, while she professedly acknowledged only the Living Oracles, she might have remained to this day. But the nigher we approach the truth, and yet fall short of the full constitution of Christ's kingdom, the sooner we fall to pieces. The most egregiously astray society in Christendom held on the longest. If we take the Bible alone, we must walk by the Bible-alone, or we cannot walk at all.

The greatest deficiency in the order of things in the church of 1818. in my judgment, was its want of a due regard to the proclamation of the word, or to the conversion of the world, and this may have originated from some slight mixtures of humn theory with the gospel of God. It is very easy to make the word of God of non-effect. A little leaven, leavens the whole mass.

Your faithfulness to all men, my dear sir, and your great zeal for what you esteem to be the truth of God, justifies me in concurrence with my own convictions and responsibility, in speaking out on this occasion. I shall have, from incontrollable circumstances, to break off now in the midst of my reply.

Let me add, that it gives me great pleasure to learn from a source entitled to full credit, that the brethren in Hudson street, with other brethren in the city, are resolved that the table of which they partake shall be the Lord's table; they will unite with all disciples on the New Testament alone, and receive all who confess the Lord and are willing to obey him without regard to differences of opinion. They waive each and every consideration arising from a conviction that they were in fact the original church, and that the other bodies have gone out from them. They will impose no terms of communion, no theory of the work of salvation, other than the sayings of the Apostles. They, in one word, will rally around the grand principles of the reformation, and go with all their hearts into the work of regenerating the world. Who, that loves Jesus Christ our Lord, will not say to them, God speed ?

Very respectfully—I have the honor to be, with you, an expectant of the appearing of our Lord and Saviour Jesus Christ.

EDITOR

Vol. V, No. 5, May; 1834, p. 233

BROCKPORT, Monroe county, N. Y. April 10, 1834.

Dear Brother—THE truth has at last in a glorious manner triumphed over error in several parts of this state. Our more sanguine expectations have been more than realized. During the past winter, several scores have been introduced into the kingdom of Messiah. I have spent most of the winter up to the present time, in travelling and proclaiming the good news. Brethren Moss, Bartlett, myself,

and others have attended several meetings of some days continuance, which have been productive of much good. A particular account of them you will probably receive from some other source. John M. Yearnshaw.

Vol. V, No. 5, May; 1834, p. 286

VICTORY, NY. March 27, 1834.

ON Saturday, the 15th of February, a three days' meeting commenced in Cicero, Onondaga county, about 20 miles from my residence; another on Pompey Hill on Lord's day following; another the next Saturday in Ellisburg, Jefferson county: another in Ira, the town adjoining the one in which I live, on the next Thursday. During this time there were lectures delivered in other places contiguous to those above mentioned. The meetings resulted in the conversion of 59, as follows:—In Cicero, 13; in Pompey, 17; in Manlius, 2; in Jefferson, 12; in Ira, 12; in Victory, 3—some in every period of life, from the little girl of 9 years, to the old man of 63 years. hav« turned to the Lord. It was very affecting to see in Ira, after a faithful exhibition of the requirements of King Messiah, upon the invitation being given for willing souls to obey the Lord, two little girls arise, (one 9, the other 12,) bathed in tears, and desire to be introduced into the kingdom; while men and women, of mature age and judgment, and greater sinners too, (therefore the motives stronger, if possible, to urge them to the renewing bath,) sit in pensive silence on their seats. In the above we have a fair exhibition of the soul-cheering truth—the gospel is adapted to us in our present condition. No tongue can express my joy in being delivered from the withering Influence of the popular dogmas of this age. I can discover the adaptation of all the moral means employed by the God of heaven in bringing sinners back to himself. To that desirable end I neither ascend to heaven nor descend into the deep to obtain either the motives to induce, or the spirit to apply them, in order to get the sinner converted. The word is very nigh them, even in their mouth and in their heart—that is, the word of faith which the Apostles preached.

Since the date of the meeting above mentioned, brother Moss has immersed nine—five in Cicero, one in Syracuse, his natural sister; and three in Pompey, one a student of divinity, who has been three years in the Priest Factory at Auburn. JOHN M. BARTLETT

Vol. V, No. 6, June 1834, p. 288.

"Mssrs. Howard & Green. - Recent intelligence from Canada and some places in the United States, concerning these gentlemen, relative to their standing, as noticed some time since in the Harbinger, create strong suspicions that all is not as it should be. We are promised some documents on this matter soon. As there have been so many notices of them creating suspicions, it is their duty and the duty of the brethren to have the matter decided forthwith."

Vol. V, No. 7, July 1834, pp. 329-331. *Batavia, New York, April 29, 1834.*

Brothcr Campbell,

I will now give you an account of the reformation in the western part of this state, since I came here in September last. In Pompey, Onondaga county, there was a Baptist church, of seventy members, two-thirds of which have left the city of Babylon, and twenty have been immersed. They have a large two story meeting house, which is generally crowded. One of the number immersed was a Presbyterian student for the ministry, a young man of talent. He has been through the western part of this state, and the northern part of Ohio, lecturing on temperance, as agent for that society. He is said to be a powerful reasoner, and will undoubtedly make an able proclaimer of the truth.

In Syracuse and vicinity seven have been Immersed—one of them my sister, a Presbyterian. In Cicero there was a Baptist church, of one hundred and twelve members, between sixty and seventy of which have been excluded from the Association by an ecclesiastic court,—called for that purpose. Thirty-five have been immersed, four of which were Presbyterians, and six added from other societies. The spirit of the Baptist is the same in this state as in Virginia and other places. I was at the Association in Syracuse last September. They said brother Bartlett had been excluded from the church in Victory, and they therefore resolved to treat him accordingly. Brother B. was not present. I saw him the same day, and saw a letter which he had from the Victory church, stating that they had separated by mutual consent, and that brother B. was in good fellowship when they parted. The Association also appointed a committee of five (all clergy) to wait on the Cicero church, (suspected of heresy, although at that time there was not more than five or six that were decidedly on the side of reform,) the 2d Wednesday in January. In the mean lime brother Hayden and myself visited them; and before the council met they addressed a circular to the churches of the Association, refusing to meet the council for the reason that they had transcended their own bounds, as the platform of the Association says, 'that if a church is guilty of immorality, or suspected of heresy, a sister church shall labor with them; and if satisfaction be not obtained, she shall tell it to two or three others, and they together shall visit them; and if they then refuse to hear, they are to be reported to the Association.' The two first steps not having been taken, they utterly refused to meet the council as such; but, as private brethren, said, that their hearts and houses were open to receive them. They requested a place for this in the *Baptist Register* of Utica; but this was refused. The Editor published their refusal to meet the council, and nothing more. The church appointed a three days meeting, to commence on Tuesday preceding the 2d Wednesday, and requested brother Bartlett and myself to attend. Notice of this meeting was given, with the understanding that if the council came they should occupy the house Wednesday afternoon and evening. Notwithstanding this, those opposed engaged the Presbyterian house for the council. Four of the council came, with several others, most of whom were present in the morning, and heard a discourse on the new birth, regeneration, conversion, &c. The house was offered them, which they accepted.

In the afternoon the council organized before a large audience. The Clerk of the church then read the aforesaid circular. This they were prepared for, and at once disorganized; when a committee from a sister church immediately presented itself before them. As they had a standing Moderator, they at once voted to receive said committee. The committee then stated that they had several charges to prefer against them, and requested the church to retire from the congregation or appoint a committee to hear the charges and make answer. This the church refused to do, as a statement that there were charges, was made before the public, they were willing the public should hear them, as they were guilty of nothing they were ashamed of. As they supposed the charges were for differences of opinion, they said they would propose that two speakers should be appointed, and have a friendly discussion upon any such differences. The committee objected—said, they did not come there for controversy, neither did they wisli any. The church then voted to hear the charges then and there. The committee then moved that all the Baptist brethren should have a seat with them. This was agreed to. I then wished to know what constituted a Baptist, and was answered by the Moderator, "An immersed believer." This, of course, admitted brother Bartlett, myself, and others, very much to the annoyance of the committee. The whole former council being

now in silting, the court of inquisition commenced, and instead of preferring charges, began to ask questions. After answering several questions, the church objected to this mode of procedure, saying, that *it was to hear charges, and not to answer questions*, that they had agreed. The committee paid no attention to this, but continued to ask questions. The church, seeing that there was no opportunity for investigation, and perceiving that the object was to extort something from their own mouths by which to condemn them, took an evasive course in answering their questions. The committee, after much manoeuvring, finding their efforts ineffectual, tried another plan. They asked the church if they had laid aside their articles and covenant. They said they had never passed a vote to that effect. The committee then requested to have them brought into meeting. This the church refused to do, as they had lain in the desk of the Clerk for more than three years, and had not been made use of on any occasion whatever; and as they considered the New Testament to be sufficient for their rule of faith and practice on all occasions, they did not need them on that occasion. The committee then requested those who believed in the articles to arise, and about twenty got up. Those that did not believe all that was contained in the articles were then requested to rise. The church complained of unfair play, and said that they knew from personal knowledge, that some of those that rose first did not believe all that was in the articles, and then proposed to try the question in this way: Those that believed every item to arise; when, verily, three or four arose. And then those that believed the articles generally, to arise; and almost all arose, and thus they were again foiled. In the evening, after a short discourse by one of their number, they made another attempt by asking questions, and were again unsuccessful. They then complained of ill treatment by the church, proceeded to personal abuse of brother Bartlett and myself, of the church for inviting us there and allowing us to speak there, and called them "The disciples of *John M. Bartlett*." The church said they thought that the abuse was on the other side; that it was manifest that they neither came there to get any benefit, or to impart any; that the committee had stepped into the tracks of the council, and instead of a sister, laboring or admonishing, their conduct looked more like that of a court of inquisition, sitting to try a criminal, and have him make out his own indictment; that they supposed they had a right, as an independent body, to admit who they pleased to labor with them, without being called to an account, provided their moral characters were good; and they spoke the truth, and then adjourned without time or date. Some of the Baptist Elders were then invited to go home with the brethren, and convince or be convinced; but they did not do it.

The next day brother B., brother W. of Skaneateles, and myself, addressed a large audience in review of the proceedings of said committee and council; after which a discourse was delivered upon the gospel; at the close of which eleven made the good confession, the first that were immersed in that place for the remission of sins.

Soon after this, those opposed assembled a covenant meeting, and in the absence of the brethren (they having forgotten the return of the first day) were proceeding to call a special council, and would have done so had it not have been for a couple of the brethren accidentally coming in. They then called a church meeting, when the church utterly refused to have a council called. Notwithstanding this, the minority proceeded to organize in the face of the majority, by choosing a Moderator and Clerk, and then voted to call a council. The majority immediately proceeded by vote to consider them as gone out from them, according to the provision made in such cases, in the original organization of said church. The council, however, came and recognized the minority as the Regular Baptist Church in that place, and then proceeded to excommunicate the majority. The house was then locked and the key carried off. Two of the brethren called on them for the key, and were informed that the house belonged to the Regular Baptist Society, and as Baptist brethren they could have the use of their -----, but in no other way could they have the use of the house. The brethren then informed them, (to their sad surprise) by presenting the Deed, that the house did not belong to that Society, but was deeded to individuals. The key is now given up, the brethren occupy the house, according to the property owned, meet every first day of the week and break bread. While this last council was sitting in Cicero, brother B. and myself were in Pompey, and some of the clergy in said council regretted very much that they had not been to Pompey, as it would now be too late.

In Jefferson county there were two societies, of twelve in number each, (near Father Brewster's,) that met every first day. There have been nineteen immersed here, and several additions from the Baptists. There is one circumstance worthy of noticing here. A licensed preacher, from near Albany in this state, was on a visit to his brother-in-law (a disciple) a few days before the commencement of a three days' meeting in this place, and his friends invited him to stay. He concluded to do so. A Baptist Elder here told him not to do so, for these people did not believe in faith, repentance, regeneration, nor a change of heart; but he told him that he would stay and expose their errors. Being confident that he could do so, he came to meeting with his pencil and paper, fully resolved to put us down. At the close of the first discourse he found (as he said afterwards) that if he opposed these people he must oppose the Bible, if that was the way they preached; for they quoted Scripture for every thing they said. In short, he heard nine discourses without raising his voice in opposition, and then, at the close of the meeting, made a public avowal that what he had heard was the truth, and said that we had been belied—mentioned his own prejudices against us, and his confidence in being able to put us to silence—said that he had never received so much light from the Scriptures before, and that he could give us his heart and hand to go with us. The Association to which he belonged passed a resolution last fall not to open their doors to the disciples; but their resolution is in vain, for brother M. said as we left him that he would stand upon the truth if he stood alone.

In Ira there was a branch of a Baptist church in Cato, Cayuga county. They first cut off the branch, but the work stopped not here. Last winter they appointed a committee to labor with between twenty and thirty members for heresy. They called on one of the Deacons to make one of the committee; but he refused, and said he had a good reason for doing so, for he was of the same mind with those they wished him to visit. One of the members said, "What, Deacon, are you wavering too?" "Not at all," replied he, "I am firmly established!" Between seventy and eighty are on the ground of reformation. Twelve have been immersed.

In Victory there was a Baptist church, of fifty members, one half of which were disciples. Twenty have been immersed, and a number of the Baptists connected. In this place and in Cato the Baptists have passed a resolution to excommunicate every one that breaks bread with the disciples, and have appointed a standing committee to wait on heretics.

In Butler, Wayne county, there was a Baptist church, the most of which were on the reform. They were forty in number. Ten have been immersed, and a number of Baptists converted.

In the vicinity of Auburn, Cayuga county, eight or ten have been immersed, and a number converted. It is now two months since I left there.

J. J. MOSS

IN Wooster four were immersed, although the Baptist brethren had their state convention at the same time there, and many hearers. There were more to hear us also than could get into the court-house, notwithstanding it was rumored you would not be there. My judgment, as well as that of the brethren and the citizens, was, that the most favorable impression was made; and if Wooster could be well attended a large church might soon be raised up there. There are now seven or eight disciples in the village. But in Aurora the most was done. Brother Forward, a worthy, talented brother, from Somerset, Pa. was here. The meeting began on Friday. The assembly was very large until Monday evening, by which time 20 were immersed. Brother Forward continued teaching publicly, and from house to house. Thirty-five in all were immersed, among whom were some of our principal citizens. In Mentor, beginning Friday the 6th, our meeting continued four days, and 8 were immersed. The disciples are all rejoicing in love and hope. I have this moment received a letter from brother Moss, dated Rochester, N. Y. June 1st. He writes he has been to Canada recently—41 immersed, and prospects good.

WM. HAYDEN.

Vol. V, No. 7, July 1834, p.334.

In New York also there have been some recent additions to the congregation in Hudson street. These brethren must prosper, because they make no compromise with the world. They are determined to build on the original foundation, and to receive into their fellowship all who show love to the Saviour by keeping his commandments, without regard to differences of opinion on matters purely speculative. Brother Silas E. Shephard is now laboring among them. I pray that he may be as successful in New York as in other places. Evangelists from the West, who visit New York, are invited to call upon the brethren in Hudson street to assist them in proclaiming the word.

Vol. V, No. 8, August 1834, pp. 377-378

Syracuse, New York, July 5, 1834.

I SIT down to-day to continue the notice of reformation in this state. In Marion, Wayne county, 20 have been immersed. This is among the Christian denomination; but the cause of the reformation has been checked and injured in this place from a source that I will particularly notice in my next. On the whole, the cause is gaining ground rapidly among the Christians. last week I saw brother R. lately from Canada, formerly of this state. He intends to spend the summer here, and visit his brethren, the general meetings, and conference, and is boldly pleading with them for reformation. He says he thinks it is not best to leave a house because it is dirty, but if possible to cleanse it. I have visited several others who understand the ancient gospel; but some probably through fear, others through policy, remain where they are. In either case the leaven is at work, and will ere long leaven the whole mass, not only in this state, but in Canada.

At Gates, Monroe county, the unfortunate circumstance of which you are already informed, has put a damp upon the cause through that whole region; but the wound is gradually healing: six have been immersed. Seven members of this church have united with seven persons from the Baptists and Christians in Greece, and constituted a church, and seven have since been added to their number by immersion. There is one circumstance worthy of note here; last winter a man entered a protracted meeting of the Baptists in Rochester, left his hat at the entrance, walked through the house to the stand, and read the 31st chapter of Isaiah to a full house, and with tears in his eyes exhorted the people to leave the commandments of men and cleave to the word of God; and then immediately left the house, saying that he was a disciple of the Lord Jesus. The congregation was thrown into consternation, and the stranger was pronounced a C—ite. Soon after he was met and recognized by the Pastor, and accused of C—ism, of which he was an utter stranger. After being satisfied of this, he invited him to fill his desk. He was invited among the Presbyterians, and then among the Methodists. Soon after, in private conversation, a gentleman observed to him that he talked like one H— . He replied, If there was a man on earth like himself, he wished to see him. He immediately called on brother H—, and soon after visited the brethren at Gates. He had seen the disease of the christian world, but had not yet clearly perceived the remedy. He heard and embraced the truth. He is a man of education and talent, and promises to make an efficient proclaimer. He was a licenced preacher among the Congregationalists, and had just moved from the East.

In Sweden, near Brockport, Monroe county, four have been immersed. This was what is generally called *a gospel hardened place*. The people were mostly Deists and Universalists. Two of those immersed had been Deists. A number of that class have said that they now believe, and will probably vow allegiance to King Immanuel.

Bussy, Orleans county. A brother and his wife moved to this place last winter. Brother T —, brother Y—, and myself visited them a few times. Seven were immersed, and several of the christians united with them, and they now meet every first day and break bread.

In Elba, Genessee county, seven have been immersed. In this place we have had proof that those who listen with attention for any length of time to the gospel in its purity, must obey it, or flee to scepticism for a refuge. Seven more have been immersed in different places in this county.

A most disgraceful scene was transacted by the Presbyterians of Pembroke, in this county. I had an appointment of two weeks standing there. Two weeks previous to this they changed their singing school from Wednesday evening to Friday evening, on purpose, as many suppose, to prevent my speaking there. At 5 o'clock the singers came together, with three Presbyterian clergymen and a large number of laymen, avowedly for the purpose of hearing the singing, but evidently in concert for another purpose; and at candle-lighting a large concourse of people assembled to hear a discourse. I entered the house and informed the singing-master of my appointment, and requested him to withdraw in the meeting-house, which was only across the way; or, if they chose, I would occupy the meeting-house. The Pastor replied, "The singers had possession of the house, and therefore had a right to it," Another clergyman said, "I would have you know that we dont allow a man of your sentiments to preach in our house." A sceptic replied, "You are like the dog in the manger— you neither eat yourselves, nor let others eat." A scene of confusion immediately ensued. They would neither occupy the meeting-house, nor suffer me to occupy it and some of the inhabitants seemed determined that if I could not preach they should not sing. The three clergymen staid till near 9 o'clock; and such was the warmth on both sides, that I was fearful they would come to blows. But enough of this— I will pass to better things.

In Clarence and Lancaster, Erie county, the work has exceeded every thing in this state. Ninety-fire were immersed within two months— 31 of them at one meeting of three days; and on Sunday we had an audience of from twelve to fifteen hundred. Thirty-six have left the streets of Babylon, making in all 131, and the prospect of many more being soon gathered to the Lord. One of the number

Immersed was a preacher among the United Brethren, a man beloved by all who know him, and will do much in the good cause. He immersed 5 of the above number. This brings me to the date of June 1st. In addition to this I will add about 100 immersed in Canada since September last. I have visited the province three times, and 34 were immersed during my visits. J. J. MOSS.

Vol. V, No. 8, August 1834, p. 381.

"Brighton, Upper Canada, June 24, 1834.

"I take the liberty to inform you of the progress of reform in this place. The cause is on the march, notwithstanding opposition. On the 27th of May Elder G_____ immersed 19 - this day, 3, making in all 157 since one year last May, besides what others have been immersed. We expect a number more soon.
William H. Sanford."

Vol. V, No. 8, August 1834, pp. 381-382.

"Cobourg, Upper Canada, June 13, 1834.

"We have late received interesting visits from brethren Moss, of Ohio, Thomas, of Batavia, New York; and Strait, of Beamsville, Upper Canada.

"The church to which I have to honor to be a member, met on the first day of the week to break bread, a practice we intend to continue as long as we live. We have of late received a very intelligent brother from the church of Dungannon, Ireland. We very frequently have accessions to our community, mostly from the world.
Joseph Ash, Jun."

Vol. V, No. 8, August 1834, p. 382.

POMPEY, *New York*, June 7, 1834.

Brother Campbell—YOU will embrace the earliest opportunity to correct a mistake that appeared in brother Bartlett's letter on reform. He had been wrongly informed. The young man alluded to had never been at Auburn; nor is it certain he ever intended to be a Presbyterian Priest; if I mistake not, he always had too much good sense for that. He has been in other seminaries, and is a young man of promising talents.

The good work is in progress. I immersed three yesterday.

J. I. Lowell

Vol. V, No. 9, September 1834, p. 472

GREECE, Monroe county, *New York*, July 21, 1834.

A SMALL congregation was established here last winter. Seven made the good confession by being buried with Christ in immersion. We now number about twenty. Brother J. Spoor is our chief speaker. Brother Moss thinks there are in Western New York about nine hundred disciples—say from Buffalo to Onondaga county, East and North. We should be very glad to see any of the older reformers come this way. We are situated about eight miles west of the city of Rochester, nearly on the canal, and directly on the celebrated Ridge Road, from Rochester to Lewistown, Upper Canada.
SAMUEL CLARKE.

Vol. V, No. 10, October 1834, p 524

Throopsville, Cayuga Co. N. Y., Sept. 11th, 1834.

THERE is utterly a fault, which militates much against the progress of the Apostles' doctrine, and ought to be corrected: the fault is this. There are persons who are anti-proclaimers of the gospel, and are associated with the disciples. Some of these persons have long groaned under the intolerable burden, which the clergy have imposed upon them; but after they have discovered, by the labors of our brethren who write and proclaim, that we have no need of the labors of the popular clergy; they have run into an opposite extreme, and oppose the publishing of the gospel, to those who labor under the burthens which they formerly did. Now, this a fault; and there is one thing to be noted—that those who identify the proclaiming brethren with clergymen, and make efforts to put down all proclaiming, manifest, if possible, a more tyrannical spirit, than even popular clergymen. We know, and are fully apprized, beloved brethren, that there are thousands who are well disposed, and would obey Jesus Christ; but the thick fogs of theological mysticism, hangs between them and the word of God. These fogs must be ranfied by concentrating the rays and heat of truth upon them. 'Well,' says the anti-proclaimer, 'let those who are blinded by these fogs, read the Word of God, without note or comment, and the fogs will soon fly away.' This reminds me of Columbus' setting up the egg: they could all do it after they saw it done, but not before. There is a wide difference between those who are endeavoring to persuade men to read and understand the gospel for themselves, and those who labor, as though no one could understand the gospel, but those upon whom God has conferred special privileges. There is much for the disciples of our Lord to do, in proclaiming publicly, and from house to house, in every neighborhood. Where the word has for sometime been efficiently proclaimed, more or less have submitted themselves to the high authority of the Lord Jesus Christ. They have obeyed God, and not man. N. J. MITCHELL

Vol. V, No. 12, December 1834, p. 606.

"Whitby, U. C. October 21, 1834.

"Since I wrote you last, I have had the happiness of knowing that there are a little band of reformers in the city of Toronto, about twenty in number. They have no particular teacher; but meet together every first day and attend to the ordinances of God's house. Marshall B. Stone."

Vol. VI, No. 1, January 1835, pp. 38-39

Report from W. W. Eaton, Eastport, Maine, November 4, 1834

There is a church in this place which was organized by John Colby, (a noted man amongst the Free Will Baptists, who died in Virginia,) about 18 years ago. After him the church had preachers belonging to the Christian connexion until the present time, notwithstanding there had been considerable change in the *opinion* and *faith* of the greater part of the body.

Several years since, when Mr. W. W. Ashley was here, your Harbinger was taken by several belonging to the church. It produced the desired effect. Yet everything remained the same. You know, perhaps, many have fallen in with your views of the gospel who practice the same as ever. This was, and is, in a great measure, the case here.

Last March, the first Lord's day, William Hunter and myself commenced in this place to preach to the above church, and the world (or that part which assembled with them) to obey the gospel. We were both advocates for the ancient order of things. But we began to develop the truth by little and little - I mean those points on which we knew there was a difference.

The people began to turn to the Lord. In a short time between fifty and sixty were immersed, and the church became more intelligent and more zealous for the Apostles' doctrine and practice. Brother Hunter labored here nearly all the time until September. But commemorating the death of the Lord did not take place but once-a-month. I left here for St. Johns, N. B. and in June got five who covenanted together to keep the ordinances of the house of the Lord weekly.

After we had begun to break the loaf and had attended to such duties a few weeks, there was no difficulty in spreading the whole of the ancient gospel before our congregations, or at least all that was necessary to have men to obey the Messiah. In a short time our numbers amounted to about twenty. We, however, met with a great deal of opposition; but it done us but little injury. Hunter's health was such that he was under the necessity of leaving for the residence of his father in Weedsport, N. Y. I have since the first of October been preaching here.

The church in St. Johns agreed to meet every Lord's day and edify each other, and break the loaf. They are making arrangements for erecting a house to worship in. I expect to return to them in the Spring. The brethren there are poor. I received nothing for my services.

W. W. EATON

Vol. VI, No. 1, January 1835, p. 43

From brother Elijah Woodworth, Palmyra, we are pleased to learn that a reconciliation between some brethren in Rochester, N. Y. has been effected. May they always maintain unity of spirit by the strong bonds of christian peace! We also learn from the same source, that the congregations in Pompey, Onondagua county, in Cicero, in Ira, Cayuga county, in Victory, Abentz, Aurelius, in Sennet, in Junius, Seneca county, and in Rochester, meet every first day of the week to show forth the Lord's death, and to keep the commandments of the Redeemer: that the good cause is still progressing in these vicinities.

Vol. VI, No. 3, March 1835, p. 141 Report from J. J. Moss, Newsted, N. Y., December 12, 1834

The reformation still progresses with rapidity. In the bounds of my travels, since my last, September 23, there have been 103 immersed, 39 of these were immersed in Canada, in the vicinity of brother Green; 9 of them while I was there, one of whom, J. Radcliffe, ex-editor of the Cobourg Reformer. He is a man of talent and of literature, and bids fair to do much for the cause of reform in Canada. Twenty-one more of the above number were also immersed in Canada, west of the Niagara river, on a late visit there by brother Thomas, brother Wilcox, and myself, the remainder in this state, west of the Genesee river.

J. J. MOSS

Vol. VI, No. 4, April 1835, pp. 191-192

PROSPECTUS

Of the CHRISTIAN INVESTIGATOR, to be published at Eastport, Me. WILLIAM HUNTER, Editor.

The CHRISTIAN INVESTIGATOR is not designed to add another star to the banner of Sectarianism, nor another sail to the prescriptive armada of Partyism, but, on the contrary, is designed for what its name purports, viz.— to investigate and analyze every thing which may be presented from every quarter for the christian's palate. It will endeavor to present *the gospel* just as it is found in the New Testament, without regard to its agreement or disagreement with the gospels of the sects. It will faithfully investigate and expose the fables and Gentilism which are palmed off on the community for evangelical preaching, sound divinity, &c. and will endeavor to show that no preaching is evangelical save that which agrees with the Evangelists. This attack, however, shall be on *principia non homines*—principles, not men. The Editor will ever bear in mind the wise saying, *Audi alteram partem*—Hear the other party. To this end every person shall have the privilege of presenting his religious views to the public through the columns of the Investigator, as far as its limits will allow, provided he does not outrage common courtesy. To those who desire an apology from us for commencing this work, we have only to say, the present state of christendom will furnish a more eloquent apology than any we can present; the fact that most of the religious periodicals of the present day are known to be more the confined organs of the party, than the open, fearless, and untrammelled heralds of christianity, is a sufficient apology for presenting to the public a *free paper*—one in which every lover of truth may speak without fear or restraint. The writer of this has seen too much of the spirit of Antichrist, both in Europe and America, to make any compromise with him or any of his legitimate progeny. The shore of time has been lined with one continued wreck, containing some of the noblest and purest spirits of every age, because they dared to think, and had the moral courage to avow, that they believed a little more, or a little less, than the party standard—the creed. But while the investigator will always be ready to repudiate all attempts to enslave the disciples of Christ, by fallible, unauthorized creeds of men, it will endeavor to present, and enforce upon *all*—from the King on the throne to the slave in the dungeon—the heaven-born precepts of Jesus Christ, in order to fill up the outlines of the preceding chart, the following subjects will be attended to, viz:—

1st. The divine originality of the Holy Scriptures,—the glorious, transcendent, and incorruptible treasure which they reveal, and the conditions on which all men may enjoy it, will receive more than an ordinary share of our attention.

2d. The imbecility, and incompetency of the sects to regenerate the world.

3d. The impossibility of an answer to Christ's prayer (that all may be one) as long as the sects make a belief of their respective creeds a term of fellowship.

4th. The possibility, probability, and certainty of its answer, if they would only reject their creeds and return to the Bible.

5th. That man's only safety is to believe in, and obey, Jesus Christ as God's anointed King.

6th. The beautiful adaptation, and all-sufficiency of the word of God, not only for the government of his church, but for the conversion and subjugation of the whole world to Jesus of Nazareth.

7th. Give a passing notice to events of the day which are calculated to have a bearing on the liberties of the sons of God, and the spread of the gospel.— In fact, *any* thing which will be consoling and encouraging to the true christian, and *every* thing which will be a terror to evil doers, whether they be in the church or out of it, shall be considered the lawful province of the Investigator.

With these general statements concerning the design, and the course which it means to pursue, we commit the Investigator to the wave of public patronage, expecting, and indeed requesting, no support, except from those who honor Jesus more than the petty chieftain of a party,—who prize the incorruptible word of God above a human creed, and who would rather see christians united and

happy on the foundation of the Bible, and the world obedient to Jesus Christ, than to see his party rule, christendom distracted, and the world in wickedness.

CONDITIONS OF PUBLICATION.

1. Each number of the work will contain 16 pages, large octavo, printed on paper of a very superior quality, with fair faced type of a suitable size for such a work.

2. The first number will be issued on the first of May next, and every successive number will be regularly issued on the first of each succeeding month.

Terms.—One Dollar per annum, if paid in advance, or One Dollar and Fifty Cents if payment is delayed until the end of the year. Any person procuring *five* subscribers, and remitting the money for the same, will be entitled to the sixth copy gratis.

N. B. All communications, post paid, directed to William Hunter, Editor, Eastport, Me., will be strictly attended to. February, 1835.

Vol. VI, No. 6, June 1835, p. 276

RHINEBECK, N. Y. February 24, 1835.

I THINK you are apprised that there are a few disciples in this place who have laid aside their own fancied knowledge and that of others, frail and erring like themselves, and have commenced a scholarship under the Great Teacher, commissioned of the Father to reveal his will.

There has been a small church here for the space of fifteen years, known by the name of General Baptists, whose tenets I have no doubt you are acquainted with, under the superintendance of our much loved father. Somewhere about seven years since he met with your debate with M'Calla, and from that time has fully maintained the ground you there assumed. It is now about four years since we began to commemorate the Lord's death as often as his resurrection. There are about 30 attached to the church. We have a young man among us from New York, proclaiming the word. Part of his time is spent here, and part on the other side of the river, among a few brethren there, who have broken the shackles and bonds of sectarianism, and have come forth asserting that liberty wherewith Christ has made them free, by keeping his commandments.

We have much need of assistance, and if you or any of the brethren engaged in proclaiming the word of life, would visit us, it might be the cause of exciting an interest in these things, and much good might result therefrom; I need not assure you that it would afford us the most heartfelt pleasure.

I remain yours, MARY HUGHES.

Vol. VI, No. 7, July 1835, pp. 334-335

[CIRCULAR.]

Union of Disciples in the City of New York.

Very dear Brethren,

ON Lord's day, March 15, 1835, a large majority of the disciples meeting for worship in King, formerly of Hudson street, formed a union with the brethren meeting for worship in Laurens street.

On the Lord's day above mentioned at 3 o'clock P. M., the brethren of King street with all their office bearers, (excepting one of the elders, Jonathan Hatfield, who was prevented being present through sickness,) assembled in Laurens street, and took their seats on the right hand of the elders; (the elder of each church being seated together.) After singing and prayer, Elder Barker of the Laurens street church read 12 chap. Romans; then stated the interesting object of the meeting;—the union of the two churches into one body, following it with some very appropriate remarks, shewing that the New Testament alone is the only foundation of christian union; that all humanisms, commandments, and speculations of men, should have no place among the disciples; but that the word of Christ should dwell in them richly in all wisdom; teaching and admonishing one another from the Living Oracles alone. And in a very forcible manner enlarged on the blessings that would result from such a union among christians, in their peace and edification; and by their combined efforts, to be the happy means of saving others. Thus, being united in one body, of one heart, and one soul, speaking the same things to saints and sinners, in the manner the scriptures address each, would realize the great blessings contained in our Lord's prayer, recorded 17 chap. John. After which the elder of each church, gave to each other the right hand of fellowship, in the name and behalf of the members of each society;—which at that instant constituted us one congregation in the Lord. There was a solemn pause for a moment, when the elder of the King street church arose and addressed the brethren with much feeling, by saying he had for a long time ardently desired the union of the two societies, who had in this great city, taken the New Testament as their bond of union, that we had now seen our anticipations realized. To our great joy, we are no longer two, but one congregation, surrounding one table of the Lord.

Our brother closed this most solemn and impressive address, with reading a hymn or song of his own composition on the importance of christian love and union, when all the disciples rose up and sung this hymn with gratitude in their hearts to the Lord.

There were probably 120 or more disciples present on this solemn but joyful occasion.—After which all the disciples present were affectionately invited to partake of the Lord's Supper. We closed this feast of love; with tiis suitable spiritual song:—

*"How pleasant to behold and see,
The friends of Jesus all agree;—
To sit around his sacred board.
As members of one common Lord."*

And concluded with the apostolic benediction; when a mutual interchange of brotherly feeling, and congratulations took place among the disciples. We appeared to separate from this heavenly place, realizing the blessings of christian unity, foretold by the inspired penman in the 133d Psalm. "Behold how good and pleasant a thing it is for brethren to dwell together in unity."

Our present number (as on the day of Pentecost,) is about 120 disciples. On each Lord's day we meet in the morning, at half past ten o'clock, for divine worship, reading the Scriptures, teaching, &c. In the afternoon, 3 o'clock, we assemble more especially as a

church, to break the loaf, the fellowship or contribution for the poor saints, singing and prayer, reading the word, and mutual exhortations of the brethren; and in the evening, 7 o'clock, to proclaim the gospel to those who are without.—On Monday evenings the church holds a Bible class, to examine the Scriptures and each one to give their views. On Wednesday evenings, social worship, teaching &c. and on Friday evenings for prayer, and mutual exhortations of the brethren.

A few months before the union, a large and important field of labor was left unoccupied by the decease of our highly esteemed and aged brother Elder Robert Scott, who had devoted more than half a century in preaching the "unsearchable riches of Christ." He not only preached but exemplified the effects of the gospel in his life, by making it without charge, laboring with his own hands, and by his good works, and by his ready submission to all its requirements. He was 14 years an elder of the church at Rhinebeck, Dutchess county New York, in which place he rested from his labors, in the joyful hope of a blessed immortality, on the 28th of last September, aged 74 years, leaving behind him his decided testimony to the truth of the Apostolic gospel in all its parts, as fully developed by the Holy Spirit on the ever memorable day of Pentecost, and in the subsequent preaching of the Apostles, as recorded in that sacred book of the Acts of the Apostles.

For 3 or 4 years Elder Barker and others of the brethren of New York, occasionally visited and labored among them; but on the decease of our aged brother, the church in Laurens street set apart brother John Black as missionary, and sent him out for 6 months to labor his whole time at Rhinebeck and its vicinity, on the east side; and Kingston and the towns adjacent on the west side of the Hudson river, about 100 miles above the city of New York.

A short time after the union of the two churches, brother Black returned, his time having expired; when he gave us an account of missionary labors, by stating that he had met with much opposition, and many things to discourage him at first, but by a patient perseverance in holding forth the original gospel to his fellow men, and endeavouring to manifest its spirit of love and meekness toward the gainsayers, had a tendency in a good measure to overcome the prejudice of the people; so that now many come out to hear, although few as yet manifest a disposition to obey the gospel by immersion, for remission of their sins; but that instead of empty benches as at first, there are full houses and attentive audiences, and a prospect of much good being done this season in that region of country.

We therefore requested brother Black to continue his labors there as a missionary for 12 months longer, which he cheerfully accepted, and immediately entered upon, (taking his wife with him, a most amiable sister,) intending to labor with his hands, as much as his time will allow, in the full confidence of the brethren that he will do the work of the Lord faithfully, praying to the great Head of the church that his labors of love may be abundantly blessed to the conversion of sinners, and in assisting in the establishing of the saints in the primitive order of worship.

May favor, mercy, and peace, be multiplied to all the holy brethren throughout the world, through the knowledge of, and obedience to, our Lord Jesus Christ. Amen.

Signed in behalf of the church of Christ, meeting for worship, No. 138 Laurens street, near Prince street.

BENJN. S. HENDRICKSON.

DANL. MONROE.

JONATHAN HATFIELD.

JAMES SAUNDERS

New York, June 1st, 1835

Vol. VI, No. 12, December 1835, pp. 610-611

CLAY, Ononda county, N. Y. November 4, 1835.

VAST Monday evening we closed a three days' meeting with the brethren in Pompey. We had a good time. Eight volunteered in the service of Immanuel our Prince. The disciples are doing very well in Pompey. They have opposition enough to make them love one another. It is of a very hostile character. There was at the same time a consultation among the brethren on the subject of co-operation for the spread of truth. After considerable conversation, it was thought most congenial with the new institution to form no more extensive combinations than were necessary to sustain one public teacher. If one congregation is able of itself to sustain one, their duty is to do so. If one is not able to do so, then so many co-operate as necessary to do it. The brethren are jealous of their liberties. "A burnt child dreads the fire." I think the cause will advance in this region. J. M. BARTLETT

Vol. VII, No. 8, August 1836.

Halifax, Nova Scotia, March 4, 1836, pp. 381-382

The church here to which I am united, are now happily living and worshipping in the unity of the spirit and in the bond of peace. The Bible, perseveringly adopted as our teacher, has wonderfully brought disciples the most settled, bigoted, and opposed to one another in human systems and opinions, to speak the same things now, and to be of the same judgment. We find it indeed profitable to read the Scriptures in course, to teach us and to fill us with arguments to enforce upon all their truths, both doctrinal and practical. We lately were more fully set in order by the prayerful and formal setting apart of three of our number who had previously presided and been proved, to the elder's office. Light is spreading apace owing to the extravagance of some charges of heresy for what *what we do not* say, and misrepresentation as to what we do say. A hearing is gradually obtaining on this head; and, with a hearing, truth is gradually developed in one and another instance. We persevere with a conscience in these things void of offence, convinced that adherence to God's word and ordinances is God's way. LEWIS JOHNSTON

Vol. VII, No. 8, August 1836, p. 379

Cicero, Onandaga county, N. Y. June 24, 1836.

AFFAIRS in this state are not as encouraging as I could wish. Not that Truth has, upon fair trial, failed to produce an effect; but the difficulty is a want of public speakers. There are only two who are devoted entirely to the cause, and one of these is encumbered with the editing of a paper. By the indefatigable and determined efforts of several individuals, a small *remnant*, consisting of twenty-two

congregations and about ten hundred members, has been raised up in the midst of a population of one and a half millions of souls, who are exhibiting, in a good degree, the apostolic faith and practice. If every one of these thousand saints were an Elijah, the whole state would fall in two years. "One shall chase a thousand, and two shall put ten thousand to flight." I have immersed seven since I came into the state.

A. S. HAYDEN

Vol. VII, No. 10, October 1836, pp. 433 -441

NOTES ON A TOUR TO THE NORTH-EAST—No. IV.

ON Friday, the 10th June, at an early hour, we embarked; but had not sailed farther than the light-house, when the shaft of our waterwheel suddenly broke, and compelled us to return to port. No other steamer in the harbor, destined for Buffaloe, we lost the day in waiting upon the repairing of our vessel; and it was not till 9 o'clock in the evening that an arrival from Detroit afforded us an opportunity of taking passage down the Lake, which we immediately embraced.

Next morning we awoke with a fine breeze, and found ourselves sailing down the American Mediterranean at a very respectable speed. During the day we were never altogether out of sight of *terra firma*, on one side or other, though sometimes it appeared a good way off in the distance. As the day advanced, the wind rose, and about the middle of the afternoon the Lake was quite rough, and most of our passengers little inclined to speculate upon things terrestrial or celestial. They were complaining of sea-sickness; and by the time supper was in readiness, but some four or five of us, out of sixty or seventy, seemed able to compose ourselves at table, and to participate with any sort of relish the bounties of the board. My companions were already under half allowance, and it was not without some effort that I made my usual meal. About this time something went wrong with one of our boilers, and being obliged to let off the steam, we rolled to and fro for half an hour, as in a tub over which we had no control, and on waves that would have been quite respectable even on the Atlantic in a good steady breeze of 16 knots to the hour. After some effort we got the steam to operate more systematically and safely; and sinking into a gentle repose, undisturbed by all the movements without and within our vessel, I slumbered till midnight; when brother Fanning, who watched the hours as they passed, informed me we had got into port and were safely moored at the city of Buffaloe. Thus ended our voyage of about 200 miles in 27 hours from port to port, having stopped at Erie and some other points on the Lake, by which we must have lost some two or three hours.

Early next morning, being the Lord's day, and having an appointment at Clarence, twenty miles east of Buffaloe, where a meeting of four days was in progress, we took our passage in one of the morning stages, and in good time arrived at the place appointed. Here, for the first time, we had the pleasure of being introduced by our brother A. S. Hayden to brother J. M. Bartlett, Silas E. Shepherd, and J. M. Yearshaw, fellow-laborers in the kingdom of God, of high and well deserved reputation among the brethren in New York. By these brethren, in the course of the meeting, we were made acquainted with many brethren and sisters who had to their great joy abandoned the doctrines and traditions of men, and placed themselves under the teaching of the consecrated and divinely commissioned Twelve.—With these brethren we tarried two days; and besides the pleasure of hearing the addresses of some of these intelligent and devoted brethren, brother Fanning and myself addressed not only the disciples, but a large and promiscuous assembly of auditors and spectators. After these discourses and exhortations, six persons made the good confession and were immersed, besides some others who had been immersed on the previous days of the meeting. After having enjoyed the Christian hospitality of brother Ransom and other brethren, on our return to Buffaloe we spent the evening of the 14th in Williamsville, Erie county, where brother Shepherd and myself spoke to the citizens. There is a very promising young church in this village, of some twenty or more members. We formed a very interesting acquaintance, though only of a few hours, with brethren Hershey, Moulton, and Taylor, and their families. The indications in this place are very favorable to the growth of this infant society.

On Tuesday, the 15th, we returned to Buffaloe, where we had an appointment that evening. We spoke in the old Baptist church to as large an assembly as could have reasonably been expected from a few hours notice, and enjoyed the hospitality of our brother and sister Gardner, who, though much devoted to the principles of the reformation, and very intelligent in the sacred Scriptures, have no society in that city of some 17,000 inhabitants. There are indeed some two or three other disciples in the town who appear to have much interest in getting up a church. But so it is, there is no effort as yet made to form a society on the alone foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone.

Under these circumstances, and being much fatigued after our much speaking in Ravenna, Cleaveland, and Clarence, and especially finding the city wholly given to speculation and the idolatry of Mammon, we did not find ourselves able to make an effort at that time in that place; but at the importunity of brother Gardner we intimated that if we could make it compatible with our arrangements in prospect, we should return that way from the Falls of Niagara. This, however, we found to be impracticable, if we would meet all the appointments we had sent into the interior by our brethren at Clarence. We left Buffaloe on the morning of the 16th, and landed in Canada at the mouth of Chippewa creek, about two miles above the Falls, in good time for dinner. We had indeed a very delightful sail down the Niagara River as far as the Rapids. Most of the passengers landed on the American side, which is much safer; for in crossing the river, nearly three miles wide at this place, so immediately above the Rapids, if any thing should happen to the machinery the chance of escape from being precipitated over the Falls would not be more than, one in a thousand! There is, indeed, something indescribably sublime in feeling, while floating across this river in sight of the foam and spray, and in hearing of the roaring of these troubled waters, feeling at the same time the danger incident upon any contingency interrupting the motion of that complex machinery, on the regularity of which depends *one's* escape from a catastrophe so evident and overwhelming.

We continued at the Falls till the fourth day, as the various pieces written at that place do intimate; and while there spoke once on the *kingdom of Heaven*, in the Methodist Chapel, to a people, I presume, much more alive to the growing fortunes of the prospective village of Niagara Falls, than to all the promises and sublime visions of the eternal future as disclosed by the Prophets of three dispensations.

On Saturday, the 19th, we passed by stage down the river Niagara to Lewiston, opposite to the spot where stands General Brock's monument. This sturdy chief, it will be remembered, fell in the battle of Queenston Heights during the late war, even when the Americans were in the act of being defeated. A monument, some 134 feet in height, with an observatory, commanding a fine view of the surrounding parts of Upper Canada and the state of New York, commemorates the fall of this military chieftain, and preaches to every reflecting mind the folly of human ambition, and the wickedness of the wars undertaken by the foes of human rights in support of the wrongs of selfish and despotic governments, of whatever religion or language they may happen to be.

Next morning, contrary to our expectations, we had some twenty miles to go to Lockport meeting; for the stage in which we expected to proceed on Saturday evening had departed before we arrived at Lewiston. When we arrived at Lockport we ascertained that our appointment, by some fatality, had not reached the village. It was raining quite heavily, and consequently the disappointment was not very great. A Universalist church met in the court-house in the forenoon by regular appointment; and as our appointment was to have been made for that place, we went to hear this new doctrine, and to intimate our intentions concerning the afternoon.

The meeting was not very full; but yet there was a quorum present. There were one bass viol, one old flute, two players, two singers, one reverend and venerable looking preacher, and some ten hearers, besides my company, which, by adding the two brethren Bennetts and some females, counted seven. Soon as the reverend preacher ascertained I was in the house, he charitably invited me to take part in "the worship of the day;" but not exactly understanding what part might be assigned me, I conscientiously declined. Meanwhile, a *ruddy* middle-aged gentleman began to tune the old fiddle, as the first solemn note of preparation; while his brother chorister screwed up his flute, and began to look grave. They played some preparatory piece; after which the parson solemnly read out his universalist anthem suited to the occasion. The two musicians, supported by two pious females and some third voice, played their parts most symphoniously, while all the congregation stood in mute admiration of their spirit-stirring devotion.

Then came the prayer, at which all *sat* in silent attention; and then the sermon on the words, "So we preach, and so you believed." "Paul," said the preacher, "had been a Pharisee, but was now converted from that creed, and one of the dogmas of the Pharisees was the notion of future punishment; and inasmuch as Paul was now converted from Phariseeism, he must have given up the notion of future punishment." This logical deduction furnished an occasion for a full display of the claims of the Universalist faith. He travelled, I presume to say, for our sakes, far out of the record of his regular course, and fortified his system on all points. Soon as he had made an end, arising, we asked the gentleman to explain one sentence which we did not understand, intimating that we intended to review his discourse in the afternoon, and wished to have a full exposition of his views that we might do him ample justice. The explanation sought was imperfectly given, and the appointment made.

It continued to rain with increasing violence, and it appeared that we had exactly or nearly the same congregation in the afternoon as in the forenoon. We reviewed, and, as we thought, fully exposed the numerous misapplications and misquotations of scriptures, and detected a part of the false reasonings by which this preacher would secure the salvation of the world by annulling hell, perdition, the second death, and all the threatened destruction of the Bible. It soon appeared that the audience had no great love for a system that would jeopardize their hope of heaven while in their sins, by proving that there was some "sorer punishment" than death for those who despised the gospel. It was evident they felt their title to heaven resting upon the assumption that there was no hell. I called upon the gentleman when I finished, to say whether I had misrepresented his views. He arose and defended his doctrines. I replied. He arose again. I replied, and left him inextricably bound in the reasonings of Paul, 2 Thess. i. 7—10. and Hebs. x. 26—29. "The sorer punishment" than death he attempted not to explain, and "the everlasting destruction from the presence of the Lord and the glory of his power" he could not dispose of with any thing like plausibility, inasmuch as "the coming of the Lord" here spoken of was shown to be after the present apostacy, and not at the destruction of Jerusalem, as all the Univefaalists most unscripturally, illogically, and recklessly affirm.

We embarked at Lockport on the canal, and next morning awoke at Knowbesville, where we addressed the citizens in the Baptist meetinghouse, upon the commencement of the Christian dispensation. We accompanied the brethren Bennetts to their residence, three miles east of the canal, and having spent with them an agreeable evening, on the morrow we sailed for Brockport, where we again met with our good brother Yearnshaw. Every thing here was shut up and locked fast against our heresy. The Baptists had first yielded, and afterwards revoked the privilege of their house. One gentleman, the Rev. *Henry Davis*, President of the town of Brockport, some years since a Baptist preacher, but now more successful in converting hundreds of dollars to his own use than souls to the Lord, is here keeper of the keys of the Baptist kingdom of heaven; and, therefore, he alone, in despite of all others, trustees and members, bolted the house against us. Mr. *Hunter*, the Presbyterian clergyman, by way of excuse for his refusal, said he would rather see the town embrace infidelity, and all become Owenites, than to embrace my views. And as for the Rev. Mr. *Brown*, the Methodist preacher, after we had got the village school-house, and the Methodist sexton had commenced to ring the bell, passing along the street, as he began to chime, he *ran* to the sexton and forbade him to pull the rope again! Thus Calvinism, Arminianism, and Baptistism united to stop the ears of the citizens, and forbade all men, on *peri*) of all the pains and penalties of clerical displeasure, to listen to us. Thus did the old Jews and some few of the old Pagans in ancient times successfully save their people from the delusion of Christ and the Apostles!

Still we found a respectable audience assembled, embracing a number of the students of the new college erected here, whom we addressed in two short speeches on things ancient and modern, endeavoring to disabuse their minds of the gross and slanderous imputations and misrepresentations of our views, by which our unjust opponents sought to prevent them from hearing us, and to secure their suffrage in favor of their heresies. We spent the night with brother Yearnshaw, who conducted us on the morning as far as Greece, where we had an appointment at the house of brother S. Clarke. Here we met with a number of brethren, healthy in the faith and zealous for the apostolic institutions, to whom we spoke in turn. Brother Porter Thomas, lately from the city of New York, who had labored there for some time, and who had been an evangelist for the churches in Erie county, fell in with us at Brockport, and continued with us for several days. He also, with brethren Fanning and Taffe, occupied one day in the Universalist Chapel in Greece, much to the edification of the community.

Thence we were conducted by our kind host to Rochester, a very flourishing place, on the canal, at the Falls of Genesee river, containing some 14,000 inhabitants. These Falls are second only to these of Niagara, when the river is up, which fortunately happened while we continued there. The Rapids above these Falls afford immense mill privileges. There are here many flour mills, some of which manufacture 400 barrels of flour per day, and one or two occasionally from 450 to 500 per 24 hours. The Falls immediately in the town are something above 100 feet, and have been celebrated for the suicidal leap of Samuel Patch some few years ago. Below these Falls a short distance the river leaps a second time 100 feet at a single bound, above which there are other rapids affording immense water power, so that manufacturing might be carried on here to an immense extent.

All this lake country in the western part of New York is distinguished for falls, rapids, and great water power. Oswego river, in running 26 miles, by its various rapids permits its immense current to be worked over no less than six times, which would sustain machinery, one might suppose, adequate to the whole wants of the state for a century to come, it would seem as if Lake Ontario had

within a few centuries suddenly receded some seven or eight miles at one time. There is what is called "the ridge road" along the shore, and exactly parallel with it for many miles, seldom more than eight or less than seven miles distant from the water; which ridge incontestably was the shore of the lake for many centuries, being distinctly marked by its sand, stones, and shells, and is now one of the best public highways in the west of the state.

This sudden recession of so much water, occasioned by some powerful convulsion of nature, may have caused some of these remarkable fissures in the earth, which have distinguished the rivers falling into this lake with so many falls and rapids that not only greatly add to their grandeur and beauty, but also render them so subservient to the comforts and conveniences of man.

There is, however, too much enterprize—too much speculation—too much devotion to gain in this section, for either the temporal or eternal happiness of society. The great multitude are too much in the bustle to think, too much in the competition for the favors of fortune to listen to the claims of the Bible and its momentous concerns. A sure and an infallible way to wealth would be much more acceptable to the great majority, than a sure and infallible way to the enjoyment of God and heaven. If a preacher could direct the devotees of gain how to increase their store one hundred per cent, per annum, he would be the Simon Pure of genuine orthodoxy, and would have the most profound attention of not only the community in general, but even the preachers in particular. I have not yet found a Calvinist in the state who believes that the number of his dollars is so definite and fixed that not one can be added thereto, or diminished therefrom. They believe, it is possible to make one's wealth and fortune sure, and therefore give all diligence accordingly. This may also be one reason why the clergy in this state take better care of their flocks than the clergy of other countries. They seem to think that the sheep is not only lost to itself, but its fleece to them for ever, should it stray into better pasture than that within their narrow enclosures. One thing, however, holds as a general rule, with only a few honorable exceptions, that the teachers have not much confidence in themselves, and less in the people. They evince this to the life, in putting one finger into their own ear and the other into the ear of the people. They will only hear one side of every question in theology, lest in hearing the other they should be unable to keep either themselves or their hearers within the pale of their former tenets. They feel that the understanding and conscience of their admirers are not worthy to be allowed to prove any other doctrine than their own, and that their authority and power will always be secured in proportion to the ignorance of their audience.

At Rochester we found that although brother Ferguson of the Baptist church, and our brother Harpham of Philadelphia, but now of Rochester, used the greatest exertion, they had found no place previous to our arrival in which we would be permitted to address the citizens. Baptists and Pedobaptists said, "We love to have it so, and will not hear, nor permit others to hear, one who comes in the name of the Apostles."

It is one of the most vexatious circumstances in any person's lot to be opposed under the false imputation of views and principles really more abhorrent to himself than to his accusers. This is, however, not a very peculiar or singular incident in the history of human benefactors. Not one of a thousand has ever been opposed in his own true and proper character, but under a character manufactured for him in the loom of envy by the hand of jealousy, and dyed in the dark font of partizan heterodoxy. No party ever yet dared to oppose truth or virtue under their proper names; but by calling the former error, and the latter vice, they can hiss at them all the dogs of orthodoxy, and sacrifice a prophet, an apostle, or a public benefactor, at the shrine of their own idol Superstition..

It has been our misfortune to be condemned much more for what we do *not* believe nor teach, than for what we *do* believe and teach—by those, too, who have never read what we have published, nor heard what we have spoken on the very themes, on account of which, they repudiate and reprobate our teaching. In some instances, it grieves us to state, this has been owing more to the mistakes and indiscretions of our friends, than to the perversity of our opponents.

Superadded to the general insensibility on the subject of religion, the offspring of a morbid attachment to the things of time and sense—to the latent scepticism in the sects, and the avowed infidelity out of the sects, the partizan jealousy and fears of the leaders of public sentiment had well nigh rendered ineffectual every effort to gain an audience in this city. But there was one independent and liberal-minded Presbyterian, Col. A. Riley, who happened to have the control of one meeting house, which he either principally or exclusively erected in opposition to the pew-rent system, and therefore called it "the Free Presbyterian Church." This gentleman immediately on application tendered the house, which we occupied on Friday and Saturday, both by day and night, in attempting to disabuse the public mind touching our real sentiments and views. Public interest kept pace with our developments, and on Lord's day afternoon and night, in the courthouse, we had a very attentive and deeply interested audience. A few declared themselves willing to associate under the banners of the original faith and obedience; and no doubt but that a church could in a few days have been formed in that city, and a good foundation laid for a full display of primitive faith and manners. It is confidently expected that such an institution will soon be, if it have not already been commenced.

The forenoon of Lord's day we spent in the old Baptist church in waiting upon the ministrations of Elder Church. This gentleman delivered us a sensible and practical discourse on the resurrection of Christ and our future conformity to him. It was also pronounced with all the appearance of good feeling, sincerity, and of what is usually termed a Christian spirit. This benevolent and worthy man might, under a purer and more scriptural order of things, than what now obtains in the Baptist church, exert an excellent influence for the Lord's people and the Apostles' doctrine. But trammelled as he is with the degenerate systems of the day, he can never effect much. The meeting differed nothing from any Pedobaptist congregation in the country. The church stood and listened to a feeble choir in the gallery, singing in more feeble strains the appointed songs. It sat while the Elder prayed, and then listened to him for an hour with becoming attention. So ended the exercises of the forenoon. Mr. Church invited me to dine with him, which I accepted, and had the pleasure of a friendly and familiar conversation with him on various things. In his particular case, as in some others, the man and the Christian rise much superior to the system and the party.

I was sorry that in one point in his discourse he failed to do all the justice to his subject which he undoubtedly intended. It is, indeed, a common mistake, he assumed that the body of our Redeemer as it came out of the tomb was changed, and was as such to be the model after which the bodies of the saints should be fashioned in the morning of the resurrection. His proofs that it was changed were wholly inconclusive, as he lived forty days without eating, walked upon the water, and escaped from the eyes of a multitude at Nazareth before he died, and evinced as full a superiority over the laws of nature before, as after his resurrection. Jesus was *changed*, as the living saints will be, at the moment of his ascension. His appearance to John in the Isle of Patmos would have suited his text much better than his appearance at Emmaus.

In the evening of that day, after my afternoon discourse, at the house of Deacon Sage, I had the pleasure of a farther conversation with Elder Church, and an introduction to Elder Comstock. These gentlemen, I have no doubt, are of opinion that I have done nothing worthy of death or of bonds. I would refer all my Baptist friends among the priesthood to these gentlemen for a more correct view of our sentiments on those points in which they are accustomed to regard us as most dangerously in error.

Having enjoyed the hospitality and agreeable society of our brother Ferguson and his amiable lady, of the Baptist church, during our abode; and having formed some interesting acquaintances with other pious and devoted professors, our appointments a-head constrained us to bid them adieu, while the prospects around us were calling upon us to continue our efforts to display the ancient banners, and to associate a people for the BOOK and INSTITUTIONS of the Messiah, regardless of all the doctrines and policies of this delinquent generation; but we must leave for Weedsport. Taking our passage therefore for Weedsport, destined for Auburn, in Cayuga county, we departed. EDITOR. *Saratoga Springs*, July 21, 1836

Vol. VII, No. 11, November 1836, pp. 481-487

NOTES ON A TOUR TO THE NORTH-EAST—No. V.

WE arrived at Auburn, via Weedsport, on the afternoon of the 28th June. This is decidedly one of the most beautiful villages we have ever seen. Situated in the centre of a rich and agreeably diversified country, gently rolling and handsomely improved, this village, with a population of about 7000 souls, presents as many inducements to persons of taste to make of it a home, as any other place, climate only excepted, in the United States, which we remember to have visited. We had come to this conclusion before we were informed that at this time some twelve or fifteen sea captains, who had visited many countries, and of course enjoyed good opportunities of comparison, had, on retiring from the pursuit of the enjoyment of fortune, located themselves and their families in this delightful cluster of country seats, combining the advantages of the city with all the beauties and sweets of rural life. Goldsmith's designation of "*Sweet Auburn! loviest village of the plain!*" admirably suits its namesake in the new world.

There is here the Penitentiary, or state prison, for the western division of New York, having at this time about 650 inmates. We spent one half day within its massy walls, in observing its order, arrangement, discipline, various manufacturing establishments, and a variety of the elegant and useful fabrics with which it is continually remunerating the state for its wisdom and humanity in the erection and government of so valuable a school for the unfortunate and vicious of society. Nothing, which we could imagine, is wanting to the perfection of the penitentiary system, as practically demonstrated in this mammoth establishment. The health, comfort, and reformation of the lawless inhabitants are supremely regarded in all their details; and we had the satisfaction to learn that it is not only a source of revenue to the state, but that it has been singularly successful in reforming very many of the immoral, and in giving back to society some honest and industrious men in exchange for many unrighteous and vicious citizens. No opportunity of corrupting one another in the way of conversation is allowed in the prison, amongst the convicts, by day or by night, for while at business it is all silence, and at night they sleep in separate cells; so that, it is said, none are the worse for spending a few years in this institution, while many are greatly improved.

It is, as far as we could learn, generally agreed that this Auburn state prison is the best institution of the kind in the United States; and, indeed, it would seem worthy of being a model institution in comparison of any which we have ever visited. The specimens of its various manufactures, of most of the necessaries and comforts of life, exhibited to us, were all of the very first finish, and of the most durable construction; so that the products of this great manufacturing establishment deservedly command the highest prices.

We do not, however, attempt a detailed account of this splendid state institution. This is foreign to our designs, as it is beyond our powers of description. We only notice it in passing as one of the reforming institutions of the age, and one which gives peculiar interest to the village of Auburn. It may be added as a note for the moralist and the philanthropist, that in 650 convicts there are only 27 females; that the blacks in the institution are in proportion to all the whites and blacks in the state, in the ratio of three to one; and that the great mass of the convicts are persons who were neglected in their early education, and thrown into society with little literary and less moral instruction. There are, indeed, some few exceptions; and stranger still, there are some who once stood in "the sacred desk" as teachers of religion, who are now suffering the ignominious, but just reward of their hypocrisy and immorality.

To the natural philosopher it need not be remarked, that although the inmates of this prison are more healthy than the same number of persons any where in the country, yet because of their seclusion from solar light in the open air, they are marked with a paleness one would think by no means indicative of good health.

Next in importance to this great institution for restraining and reforming evil doers, is the great theological school of the Presbyterian church, located at but a short distance from the penitentiary. There are 60 or 70 students in this school, preparing for the warfare of this partizan establishment. While the Professors, in all theological dignity, kept at a respectful distance from our lectures, a number of the students lent us their ears occasionally as we expatiated on the heavenly elements of Christianity. But from what we were constrained to infer, the major part sought rather for proofs of our heterodoxy, than to understand what the gospel is—a matter by far too simple to be taught in a school of technical and speculative divinity. They had heard that we were heterodox, and then listened for the proof.

Before we dismiss the localities of Auburn, it ought to be noted that this village owes its rise and importance to water—as, indeed, every place of consequence in this empire state, as well as generally throughout the world. Babylon stood on the Euphrates; Rome yet stands on the Tiber; London, on the Thames; and Auburn, on the creek Owasco, two miles below its outlet from the lake Owasco. The water power, not for navigation, but for mill machinery, which is very superior indeed, first gave it its consequence among the hamlets of Cayuga. The richness and beauty of the country south of it, not surpassed, if Fame is worthy of credit, by any section in the state, also greatly advance its commercial importance. And now, so great is the thoroughfare for business or for pleasure, that almost every hour of the day stages arrive from all sections of the country.

We were not only hospitably and kindly received in this village by our brother S. E. Shephard, of the "Primitive Christian," and by brethren Allen and Mott, and others in this vicinity; but the Baptists themselves opened their very neat and commodious meeting-house, large enough for some 1600 or 2000 persons; and many of them, together with their liberal-minded Pastor, Elder Parr, attended our five lectures on the kingdom of heaven, contrasted with things modern as well as with things Jewish and patriarchal. We had the pleasure to learn that, in the judgment of the Elder and some of his more erudite charge, from all that appeared in our discourses, we were guilty of nothing deserving of the lesser or greater excommunication—neither of bonds nor of death—in contending for the

Jerusalem gospel in opposition to the Roman and Protestant gospels of this our day of degeneracy. We did, no doubt, appear in his eyes, and in those of same not so fully anointed with "the true eye-salve," somewhat of a speckled bird; but nevertheless, not as one made for the cage, to be pecked by all the ravens and crows and vultures of the forests or the fields. But this, perhaps, is not saying all: there were some that seemed to feel, as well as to express their conviction, that the cause we plead was the old cause plead by the Apostles; and as such, worthy not only of the gravest consideration, but of the acceptance of nil who acknowledged the authority of the Christian Lawgiver. We hope the seed sown in that village will not all perish, but that the new church, lately erected there, together with those in the surrounding country, will continue to increase and bring forth fruit to eternity.

From Auburn, brought forward on our journey by our brother Crane of Throopsville, we hasted to Ira, the neighborhood of brother Bartlett. There, on the 3d and 4th of July, we addressed a church of 90 or 100 members, together with many citizens, on the good things of the better country. Having enjoyed the hospitality of our trother Kellogg, and formed an interesting acquaintance with many of the disciples at Ira, we were obliged to hasten forward to meet our appointments.

From Ira we were conducted by brethren Dr. Joslin and Dr. Benton to Cicero, Onondaga county. Here our appointments were for the 5th and 6th. It was in Cicero, at the house of our hospitable brother Joslin and his amiable lady, we had the pleasure of an introduction to two of our oldest correspondents and acquaintances in the western part of New York—Elder Timothy Brewster of Jefferson county, and sister Wealthy Ann Lathrop of Syracuse. The former, now in his 76th year, was the first of the Baptist ministry to avow his allegiance to the Apostles' doctrine, and to stand up for the restoration of the ancient faith and worship: the latter, though in the morning of life, and surrounded with all the fascinations of a popular profession in the Baptist church, restrained, too, by the timidity natural to her sex, had nevertheless the moral courage and the attachment to the Prince of Martyrs, and his despised, though glorious and triumphing cause, to stand forward, singly and alone, and offer herself a victim to the demon of partizan zeal, to the anathemas of the over-zealous and orthodox Pastor of the Baptist church of Syracuse. She became, in fact, as far as the laws of society now-a-days tolerable, the *protomartyr* of the Apostles' doctrine in the state of New York. The singularity of her case attracted, as well it might, the admiration of the virtuous and the astonishment of all. The jealous preacher, fearful that her reading and lending the Christian Baptist or the Millennial Harbinger, would prove his ecclesiastic ruin—finding in her cultivated mind and amiable manners something to be feared, set forth a sort of inquisition, and got up a party to aid and assist him in the great and illustrious work of putting down a girl, because she loved and revered the Saviour more than his dry dogmas. And even with all this fearful odds against her, and after a system of contrivances and trials that would furnish matter for a heroic poem of twelve books, if only it had sublimity enough, he finally, after many months, succeeded by a vote of *seven* males (a special law having been made to suit the exigency, that *the sisters should not vote*) in excommunicating her from the sympathies and fellowship of all regular Baptists on earth and in heaven. The chivalrous Pastor ultimately fell a prey to his own heroism; for the heresy still worked in the bosom of his church and greatly afflicted him, till, in the visitation of the cholera, he was suddenly relieved by being called to give an account of his stewardship to Him who judges righteously.

Father Brewster is yet of sound mind and memory, and as zealous as ever to see the Lord's cause go on prosperously. Though afflicted with rheumatism, he came some 40 miles to have an interview; and, indeed, though but for a short period, (a part of two days,) it was a very pleasant one. He has seen the number of disciples greatly increase since first he lifted his manly voice in favor of the Apostles' teaching. There is something peculiarly consolatory and exhilarating in seeing an aged and venerable Father in Israel, with his eye stedfastly fixed on the heavenly Canaan, standing forward on the bank of the Jordan, and encouraging the sacramental host to combat the good combat of faith, and to lay hold on eternal life. Such appears to be the attitude of this venerable old man, who expects ere many moons or years to find repose in Abraham's bosom, and to mingle with the saints and martyrs of other times. May his last end be peace!

We felt ourselves more at home in Cicero than in any place in the state. The reason was, the church there have a house of their own, and need not, as in most other places, when a public pleader for the truth visits them, to go to their neighbors and ask them for a house to speak in. I can cheerfully meet with a few *poor* disciples under the shade of a beech, or in a barn, as at Ira; but I cannot feel quite comfortable with a number of *rich*, disciples in a very good meeting-house belonging to their more liberal Presbyterian, Baptist, or Methodist professing neighbors. Regarding, as I do, houses for Christian churches to meet in, in this age and country, as much a mean of doing and enjoying good, as paper or ink to write or print the truth, I do not think that Christians know what is expedient, or if they do, that they are "ready to every good work," if they have not a house for themselves and their friends when they call to see them.

The brethren in Cicero have a house commodious and agreeable to speak in. After our first three discourses here, five trust-worthy candidates came forward and confessed the Lord. They were immersed in the beautiful Oneida, three miles distant. We hastened from Cicero to Syracuse, carried there by our zealous and intelligent brother Spencer, one of the main pillars and deacons of the Baptist church. In the various trials of sister Lathrop, he plead her cause before the church, and was one of her faithful counsellors. His pleadings were, however, unavailing. He began to lose his reputation for orthodoxy—was charged with error, and tried by a quorum of elders and brethren, a council elect, amongst whom was one Elder Thompson, who, in the course of the examination, became himself tainted with the heresy; and to come to the point at once, though Deacon Spencer was then acquitted of any damnable error, finally both himself and Elder Thompson, and through these Elder Lowell, became more and more erroneous in the estimation of their brethren, and are now advocating in word and action the good old doctrine which is according to godliness.

In Syracuse we enjoyed the hospitalities of brother Spencer and of the kind relatives of sister Lathrop, while to the Episcopalians the vestry of St. Paul's, we were indebted for a cathedral in which to address the citizens. The people in New York generally are determined to seek, first and chief of all, the good things of this world, and then leave it to the mercy of Heaven whether the kingdom of heaven shall be added. In their Testament it reads "Seek first the present world, and the honors and rewards thereof, and heaven will be added to you," while in the original Greek it reads, "Seek first the kingdom of God and the righteousness required by him, and all these things [food and raiment] shall be added." Hence by day, on all working days the congregations are thin. We had therefore to lecture every evening. The Pastors here watched their flocks with commendable faithfulness. If only half the pains were taken to save their hearers from the snares of Satan, that were taken to keep them from hearing me, it would fare much better with them in "THAT DAY." We, however, gained audience of the more intelligent citizens of the town, and an increasing interest in our developments was manifested to the test word. We spoke some five or six times in this flourishing village of some 4000 inhabitants.

In the vicinity and all round this village—there are immense salt wells. One hundred acres are still employed for the purpose of solar evaporation; while there are many furnaces, say 186 factories, of from 15 to 40 potash kettles, constantly in operation. There is

manufactured in this place, and at Salina, one mile distant, from two to three millions of bushels of salt per annum, as beautiful as can be seen in any country. This, however, is not the only great necessary of life and source of wealth in this neighborhood. There are immense strata of Plaster of Paris along the canal, and in the vicinity of Syracuse there are inexhaustible beds of water-lime used for hydraulic cement. Thus kind Heaven has richly strewed in our path the bounties and blessings necessary to our comfort—that, perchance, the goodness of God might lead some to repentance.

From Syracuse we were conveyed by our brother Spencer to the beautiful hill of Pompey, 14 miles east of Syracuse. In 14 miles we ascend more than 14,000 feet above the canal, and are said to be some 2000 feet above the Hudson. Here is decidedly the finest American landscape, as respects beauty and grandeur, we have yet seen. When the air is clear a person can, from one or two points, command on every side a view of from 30 to 40 miles; so that on the top of this rich and fertile summit, covered with meadows yielding from 2 to 3 tons per acre, at a single glance north, south, east, and west, we survey a circle at least 60 miles in diameter, embracing within it not only the fountain head of the Susquehanna river and streams that bend their course to the gulph of St. Lawrence, but towards the setting sun the beautiful lakes of Oneida and Onondaga, which, from their silvery bosoms reflect the golden rays of the setting sun, and seem to gild the beautiful hamlets and villas on their borders with the beauties of some Elysium only seen by the bards of a more favored age. The villages and farmhouses, and the beautiful green hills, skirted at this season with the deep green remains of ancient forests, throw all the graces of the Nine Muses over this wide expanse of rural bliss, and fill the scene with all the poetry of the Mantuan bard of the Augustan age.

Any one that has seen the panorama of the city of Mexico and the plains reaching to the base of the snow-capp'd Andes, with all their rich varieties of landscape, needs but subtract the antique castles and the sublime summits of those eternal mountains, and imagine the top of Pompey Hill the centre of a plain, commanding an amphitheatre of sixty miles, and he has got something full as grand and beautiful, if not so sublime, as that, in his eye, when he looks eastward and westward, and northward and southward, over the hill and dale and the hundreds of peaceful homes that beautify and adorn the wide-spreading valleys and the gently sloping eminences that variegate the scenes' of so many independent and contented families as crowd upon the vision in the landscape before us.

In this pure region we found an excellent society of disciples. The church, now about one hundred strong, is full of love and union, and there is intelligence and virtue here, I trust, yet to leaven all the surrounding society. Brother Wells, of whose hospitality we have partaken, is one of the ten disciples in the family of Asa Wells, Esq. This venerable patriarch, with his amiable consort, can show what few men in the empire state can show—eight sons and daughters, to say nothing of those with whom they have intermarried, healthy in the Christian faith, and desiring supremely to walk in all the commandments and ordinances of the Lord without reproach. But Father Wells, long a believer in Christ (though within these three years himself and eight of his children have been immersed into Christ) brought up his family in the fear of God, and now he reaps the sweet and rich reward.

After speaking three or four discourses here and adding another member to the Christian body in Pompey, we returned to Syracuse, and thence, by special invitation, to Cicero. The country had been considerably moved by our former discourses—three others had been immersed—and at the repeated solicitations of some of the brethren we agreed to deliver two or three speeches more in that place. We spent with them the 15th, 16th, and 17th days of July—had a very good audience—many seemed to be deeply interested—and at the close of the meeting we repaired again to the lake of Oneida, in which eight believers were immersed. Among these sixteen persons added to the church in Cicero, were some of the most respectable members of the Presbyterian congregation; but, indeed, those who knew all the immersed said that they were sober-minded persons, and of good standing in society. From the feeling manifested and the interest displayed, we hope many more will join themselves to the Lord and his people in that place.

On the evening of the 17th we returned to Syracuse, find after spending an agreeable evening at Captain Cody's with a number of our friends, early the next morning, before the sun rose, we were on our way to the city of Albany. EDITOR.

Saratoga Springs, July 23, 1836.

Vol. I (New Series), No. 1, Jan. 1837.

"Cobourg, Upper Canada, November 8, 1836.

There is a wide door open in these parts for the reception of the ancient gospel, could it be proclaimed by able, pious, and discreet men. Joseph Ash, Jun. " (p. 44).

Vol. I (New Series), No. 3, March 1837.

"St. Johns, New Brunswick, Dec. 22, 1836.

I have spent the season in this city. Our success has not been great: we have, however, received ten, six of whom were men in the meridian of life. We now number between 30 and 40, and have our chapel so far completed as to be able to worship in it this winter, and are endeavoring to continue in the Apostles' doctrine, fellowship, breaking of bread, &c. I am fully persuaded that should some good, warm-hearted young man, well acquainted with the Good Book, take a stand here, he would reap a rich harvest. Is it not possible to induce some such individual to leave the Western Country and visit these dominions? We have a field in this city alone. Commercial cities are generally ungodly ones – it is the case with ours. We need a faithful warm-hearted proclaimer. The city contains about 20,000 inhabitants. About one-third are Catholics; the other two-thirds are sorted out as follows: (in the city and adjoining villages of Portland and Carlton, which are included in the above estimate,) 3 Presbyterian, 4 Church of England, two or three Methodists, and one small Baptist church. W. W. Eaton" (pp. 142-143).

"New Publications," Vol. I (New Series), No. 8, August 1837, pp. 373-374.

The Gospel Vindicator," conducted by a committee in Coburg, Upper Canada; published on the first Monday of every month, and sent to all parts of the Provinces, post paid, for one dollar per annum, payable in advance. All who obtain and pay for five subscribers one month after subscribing, have one copy gratis. No. I. appeared on the 5th of June, containing; 16 pages octavo. A few sentences from the Introduction to this work will evince its design:—

"To exhibit the lamentable apostacy from the ancient *gospel and order of things* which now exists in this province, and the religious world generally—to form a bond of *love and union* among brethren—to restore *primitive* Christianity, and to disseminate the truth of

the gospel, is the design of this little work To assist in doing this, we call upon all friends of true religion to aid us with their patronage and their talents.

"In accordance with our motto, Christian liberty will be one of the leading topics in *The Vindicator*, as genuine religion can breathe freely only in the atmosphere of freedom.

"In the midst of strifes and divisions, and while one says 'I am of Paul,' and another 'I am of Apollos.' let us declare that we are 'of Christ'—that we have enlisted under his banner, and acknowledged him -King of kings, and Lord of lords'—and that we will have no other Constitution than the one given by Jesus and his Apostles.

"We shall call the attention of our readers to a more strict examination of the Scriptures. The Scripture of the Old and New Testament,' says John Wesley, 'is the fountain of heavenly wisdom, which they who taste prefer to all writings of *men*, however wise learned, or holy.' To be profited by reading these narratives, 'the Christian, who sincerely desires to understand them, will not only unfeignedly present his supplications and prayers to Him who gives his Holy Spirit to them that ask him, but he will exercise those faculties of understanding which God has given him, and to which he has adopted all his communications since man became a transgressor. He will apply the same rules of interpretation to these compositions which he would apply to any other writings of the same antiquity. He will consider the terms, not otherwise explained by the writers, as conveying the same ideas which they are wont to convey in common acceptance. He will always keep the design of the writer before his mind: and for this purpose he will attend to all circumstances requisite to ascertaining his design—such as the character of the writer himself, the circumstance of the people whom he addressed, or amongst whom he published his writings; their peculiar prejudices, views, and feelings at the time of his writing to or for them; his own most explicit avowals with regard to his motives and intentions in making any communications to them. All these things will be attended to, and the writings examined in the natural order in which they are presented: noting every allusion and incident with the greatest circumspection, whether it regard time, place, or character. But above all, the most prominent object which the writer has in view, will be the most prominent in the consideration of a rational reader of his writing. And when difficulties occur, not to be satisfactorily solved by the mere import of the words, that meaning which best accords with the design of the whole writing, or with the particular passage, will be preferred.' "

In England and in the Canadas we rejoice to see new periodicals devoted to the dissemination of the grand redeeming principles of the present reformation. In the United States we have already a sufficient number in proportion to other religious communities—more, indeed, that can be well supported by the brethren and friends of the original Christian Institution. Still, however, I doubt not but they all do good to a certain extent, and probably if there were still more, they might do more good; yet we incline to the opinion that two or three, well supported and judiciously conducted, would exert a better influence and do more good than the dozen now in being. Such is our opinion; but we are not infallible, and therefore we cheerfully allow others to differ from us on better reasons. A. C.

Millennial Harbinger, Vol. II, No. 5, April 1838, pp. 191-192 Letter from Porter Thomas, New York, Feb. 24, 1838

Dear brother Campbell,

Believing it will be gratifying to you and others of the friends of the Redeemer, to hear from the congregation of disciples in this city, I send you this for publication, if you think proper. You will recollect that when you were with us in the Summer of 1836, it was almost in the beginning of our existence as a worshipping congregation. Our beginning was indeed small, and the circumstances that surrounded us were in many respects evil. In addition to the prejudices existing among the various religious sects against us, we had no convenient place for worship, except at a great expense; but the Lord has hitherto helped us, and through the kindness of our dear brother Dr. E Parmele we have a convenient place for meeting in, which is a bath, so that we are prepared to baptize forthwith those who are disposed to confess the Lord Jesus We can say of brother Parmele as the elders of the Jews said of the Centurion—"He loveth our nation, and he hath built us a synagogue.'

Of late it has seemed good to the brethren to make an extra exertion for the spread of the gospel among us. We have been laboring for this purpose publicly every evening for two weeks past. Our labors have not been in vain—fifteen persons have united with us within three weeks, the most of whom I have had the pleasure of immersing; and what to me is very singular, among the number is one young man deaf and dumb. He bids fair to become an intelligent disciple of the Saviour. We number at this time about one hundred. We are well united in the truth, and the prospect of the spread of the gospel brightens daily.— We wish our brethren, especially those who proclaim the word, to remember us, and when it is possible visit us and aid us in endeavoring to spread the truth in this city.

PORTER THOMAS

Millennial Harbinger, Vol. II, No. 7, New Series, July 1838, p. 288

MR. BADGER.

THE Editor of the "Christian Palladium" is one of our most constant, reckless, and unchristian traducers and calumniators. He will have to answer for as many falsehoods, slanders, and perverse misrepresentations of our views as any other *great little* man in the ranks of opposition. He dare not permit me to state my own views in my own language to his readers. Satan quoted and applied more scripture and with more justice in one temptation, than Mr. Badger has ever quoted from my writings in any one number that I have seen from his pen. That all the world may know that I do not misrepresent him, I here put to him the question — *Will you, Mr. Badger, permit me to occupy six pages of your Christian Palladium on the office of the Holy Spirit, and as many pages on the meaning and design of Christian baptism?* You shall have a similar opportunity of stating your views on the same subject to my readers. Answer me Yes or No. If you do not, your silence shall be understood by me as an emphatic NO.

A. C

Millennial Harbinger, Vol. II, No. 12, New Series, December 1838, p. 574

PROSPECTUS

FOR PUBLISHING IN ST. JOHN, N. B. A MONTHLY PERIODICAL, ENTITLED
THE CHRISTIAN.

(our cause is not that of a party or a faction., but the cause of every loyal citizen of the kingdom of Jesus Christ.

THE BIBLE ALONE. — The Bible alone, *the religion of Protestants.*

THE conductors of *The Christian* estimate every human production in proportion as it creates in the minds of its readers a love, reverence and respect for the Word of God. With them a Christian is one who believes what the Messiah has said, and practices what he has commanded.

This work shall have for its object the recovery of primitive Christianity from the speculations of the past and present ages, and its further development in its native simplicity, beauty, and excellency, as taught in the Living Oracles. It shall advocate the cause in which the Apostles and first Christians labored, suffered, and died.

Subservient to this object, the following principles shall be attended to: - 1. The authenticity of the Living Oracles; their worth, as the grand criterion of faith and practice, and as the *only* arbiter of all religious controversy. 2. The Scriptures shall be advocated as being "profitable for doctrine, for reproof, for correction, for instruction in righteousness," not only able to perfect the man of God, but a sure guide to eternal life. 3. Answer the important question – what did the Apostles preach as the gospel of the blessed Saviour? 4. Show its perfect adaptation to the lost and ruined condition of the human family. 5. Contrast this with what is called the gospel at the present day. 6. Advocate the necessity of a return to a pure speech – to the Word of God. 7. Endeavor to ascertain the order of the primitive churches, and call upon our fellow-men to return to the apostolic and ancient order of things. 8. Answer important queries relative to the faith and practice of Christians. 9. Take a passing notice of religious periodicals and publications. 10. Publish the success of the gospel throughout the world, so far as we become acquainted with its progress.

Thus *The Christian* shall give both sides of all religious controversies connected with the present and future salvation of the human family. Those differing from us in sentiment on the above topics, shall have the privilege of occupying a reasonable share of our pages, so long as they demean themselves as gentlemen. Religious speculations and opinions shall be discarded. The difference between matters of *faith* and *opinion* shall be pointed out; and the necessity of all Christians receiving each other, without regard to differences of opinion, shall be a prominent feature of *The Christian*.

Terms. – 5s in advance, or within 3 months – 7s 6d at the end of the year. First number to be issued on the 1st of January, 1839, if the subscription will justify.

Subscriptions received at this office.

Millennial Harbinger, Vol. III, No. 2, February, 1839, New Series, p. 96

Clarence, Erie County, New York, November 16, 1838.

I have recently closed a series of lectures, on religious topics, in Williamsville, in this county, and had the satisfaction of enlisting *twelve* persons under the banners of the Captain of our salvation, beside removing a great amount of religious prejudice. The disciples in this section are very much encouraged, and fully determined to do something honorable to themselves by way of sustaining a proclaimer in Western New York. Our very much esteemed brother Benjamin Hearshey, at whose house I once had the pleasure of taking tea with yourself, told me that he would cheerfully contribute one hundred dollars per annum to that object, if the disciples could be supplied with an able proclaimer of a good reputation, and one who cannot only convince, but also persuade men to be reconciled to God. Can you send them such a brother?

S. E. SHEPARD

Millennial Harbinger, Vol. III, No. 5, May 1839, New Series, p. 238

Williamsville, New York, November 11, 1838.

We built a meeting-house, 45 by 30 feet, in this place, last summer, and held a several days' meeting in it a few days ago; at which time there were twelve introduced into the kingdom of heaven, and prospects good for more. Brother Silas E. Shepard was the principal speaker. Brother S. M. Bartlett was also here; but took sick, so that he was unable to preach. BENJAMIN HERSHEY

Millennial Harbinger, Vol. III, No. 6, June 1839, New Series, p. 265

Brother J. J. Moss and myself have just closed meetings at Clarence and Williamsville, Erie county, this and the preceding week; at which places nine persons were persuaded to obey the Lord in "the things that were appointed for them to do."

A. P. JONES. New York City, May 15, 1839

Millennial Harbinger, Vol. III, No. 7, New Series, July 1839, p. 333.

BROCKPORT, Monroe county, N. Y., April 9th, 1839. Dear brother Campbell,

It is with great pleasure that I take my pen to address you at this time; indeed, it is always pleasing to communicate to others a knowledge of the advancement of the cause of truth. The prospects for the dissemination and reception of the gospel proclaimed by the Apostles, are much more encouraging in this western part of the state, than for some time past. The Disciples are generally awaking to the necessity of holding forth the word of life, and especially the proper method of doing it. Indeed I do not think they have ever been very parsimonious in bestowing their temporal things; but their efforts have not been the most wisely directed — they have never sustained a proclaimer among themselves, and under their own control. They have become satisfied, however, that the cause cannot be permanently and successfully advanced by preachers going through the country with the speed of a rail-car, and their proclamations being like angels' visits — "few and far between." The four congregations in Erie county have agreed to sustain an Evangelist for the current year, and have engaged brother Jones, from Ohio; and the congregations in this vicinity are making arrangements to sustain another a part or all of the time.

I have spent most of the time since the first of January proclaiming the word, and have witnessed some additions to the churches. Three or four have been added in Barry, Orleans county, from the Baptists, and are immersed, and a prospect of several more shortly. Additions were made also in Pike, Allegany county, and Transit and Williamsville, Erie county. It will be peculiarly gratifying to some brethren acquainted with the circumstances, to learn that I immersed, in Williamsville, Mrs. Evans. In Clarendon, Orleans county, also, six miles from my residence, I have immersed within a few months, eight; and on the last Lord's day in last month we organized and began to keep the ordinances. We commenced with nine, including my self and wife; and two more being immersed the next day, make our present number eleven.

The circumstances under which this small beginning has been made are to me peculiarly interesting. It is in a place where I formerly preached Free-Will baptism, and abandoned at the time I became convinced of *the truth*, rather than excite the feelings of my friends. I had not spoken there since that time, until invited by a member of that church. I have been speaking there accordingly for

more than a year in the midst of the most violent opposition, and the basest slanders from my former friends that I have ever met with. But, praised be the Lord! *the truth is mighty, and will prevail.*- it carried me above them all, and there is not a dog to wag his tongue. They now whisper privately, "It is best to let them alone." I have learned that instead of railing at those who rail at it, it is far better to exhibit the meekness of the Lamb of God. The possession and exhibition' of a truly Christian spirit will carry conviction to the mind, and make a way for the truth which no argument will do without it.

JOHN M. YEARNSHAW

Millennial Harbinger, Vol. III, No. 7, New Series, July 1839, p. 334
St. Johns (sic), New Brunswick, May 11, 1838.

We are prospering slowly in this ungodly place We received into the church during the last year twenty-eight, and some seven or eight since the commencement of this. Brothers Howard and Doyle, in Nova Scotia, are almost constantly in the field. They are excellent men and efficient proclaimers of the gospel. Brother George Garraty (sic), of this Province, and some others, are sounding the trumpet in New Brunswick. Brother G. is an excellent young man, and an able advocate of the truth.

I think it is your *duty* to visit Nova Scotia and New Brunswick We have no subject agitating the churches to prevent your success. The speculations concerning Universalism, Materialism, or Unitarianism, &c. &c. have not agitated the few churches of the Lord, neither have the communities been disturbed much by such questions But we have (to use Mr Waterman's language) "blue stocking Calvinism," the fanaticism of New Lightism, and in all large places plenty of English Methodists, and the established church with her "pure faith and ancient liturgy," Add to the above hosts of Irish Catholics, and you have a picture of our communities. W. W. EATON

Millennial Harbinger, Vol. III, No.9, New Series, September 1839, pp. 419-426
Buffalo, July 12, 1839.

COMMUNICATION FROM SARAH H. C. GARDINER.

BUFFALO, N. Y., June 20, 1839. *Brother Campbell*—

As you have often requested, through the Harbinger, that communications from time to time be made you, concerning the progress of reformation; and as we think it a duty devolving on all faithful brethren so to communicate—and feeling a strong inclination to address brother C., I now take it upon myself to inform you how we are progressing here in Buffalo. Though still few in number, our meetings are continued without interruption, and occasionally a few drop in to hear, and to witness our practice; and I believe that all who do so, with the scriptures in their hands, or hearts either, are constrained to assent, though some very tacitly, through fear of the Baptists, or through parental authority. We have recently become acquainted with a Mr. Haveber, about a year since from Ireland, and who has, since residing in this country, been preaching for a Baptist society in the village of Lyons, whilst he has taught a school for his support. On coming to Buffalo circumstances threw him among us, and though strongly prepossessed against us, through Baptist misrepresentation, (so strongly that he assured us he should not have ventured among us had he been aware of it at the time,) he has notwithstanding listened, searched, and examined, until I believe he is ready to advocate with us the principles of reformation: he meets with us, and occasionally takes part in our meetings; and such is invariably the influence of truth on all intelligent and candid Bible students, of all denominations, from whatever country they come.* Instances of this kind have a cheering and animating influence upon us—particularly when they come from the Baptist ranks, from which quarter we have been accustomed to receive, in times past, such repeated hostilities.

On the whole, though New York state has hitherto continued to present a sterile aspect to disciples of the New Testament, yet we are not without strong hopes of the ultimate triumph of truth, even here. In Williamsville and Clarence the prospects are very cheering, and we sometimes refresh ourselves by visiting the congregations in that section. We are still disposed to contend earnestly for the faith once delivered to the saints, and to use our whole influence more or less to promote the good cause. We expect contentions, and from the present state of things around us it cannot be otherwise. The Apostle Paul found contentions springing up among his Corinthian brethren. Some were of Paul, some of Apollos, some of Cephas, and some of Christ. In those days all that were of Christ would listen to the Apostles who spoke his word with power; and in the present day, the numerous divisions in almost endless variety that distract the people, are susceptible of being hushed to peace by an appeal to his word. 'But whilst they are saying we are of Calvin, of Luther, or Arminius, and are as tenacious of their creeds as the Pagan world were of their idol-gods, how can they speak the same things, or be one in Christ! When will the professors of the Christian religion cease to follow the doctrines and commandments of men, and with one voice say, We are of Christ, we know in whom we have believed, and his word shall decide all our controversies.

The Union meeting, last week convened at Rochester, brings to our view an interesting crisis. Professing Christians from the various denominations, from all parts of the Union, meeting on the ground of free discussion, is a new and encouraging item in the history of our times, and promises much for the cause of reformation. Brethren Yearshaw, Jones, and Clarke, who attended, with some of our Rochester friends, are much elated with the meeting, and their anticipations concerning its probable future results. I hope that the Unionists may not take fright at the position they now occupy, in view, full view, as they must be, of the numerous admissions of error which it involves, and start back, or creep back again into their shells, as I have sometimes known individuals to do, through sensitiveness at the idea of encountering disgrace and unpopularity. For ourselves, we have never felt disposed to do this, and recently I have been not a little surprised (sic) from hearing that Elder Tucker, of the Baptist church, had some time ago reported among our friends at Rochester that he had "completely silenced me." This boast of his no doubt conveyed to those to whom it was addressed, the impression that I had ceased to speak or act, (here in Buffalo) in support of the views I so warmly advocated for two years before we left Rochester. On hearing of this language from Elder T., I was reminded of the only interview I had with him after we came to Buffalo. We, had taken lodgings with a Mr. Reeve, who had recently left the Presbyterians, and had been baptized by Elder T. with his whole household, consisting of his wife and daughters, (in the whole five individuals,) and on the Lord's day previous to our entering into the family as boarders—this circumstance was mentioned to us by them, and of course led to conversations on the subject of baptism. In the course of the week Elder T. called to see them, and was introduced to me. Mr. Gardiner not being present, he began some inquiries concerning him, having known him at Rochester. I was aware that he was not ignorant of our standing among the Baptists, and I did not expect that he would be very free to converse. On hearing that we had passed the winter in Philadelphia, he asked with what church we had united when in that city! And being informed that we had associated with the Bank street church, under Elder Ballantine, he opened a pretty direct fire of words against brother Alexander Campbell, saying, "that he had known Elder Ballantine—that he was a good man, and formerly highly respected; but that A. C. had poisoned him as well as many others—that ne

had himself been visiting- some southern sections of the country, where the deplorable effects of Campbellism had made his heart bleed—that whole churches were broken up, and that utter ruin and devastation followed the introduction of A. C.'s pernicious views and doctrines." I attempted to inquire wherein all this ruin could consist; observing that reformation in word and deed, according to the New Testament, being the thing proposed by Mr. Campbell, to the professing Christian community, I could not conceive how it should produce ruin. However, Mr. T. was not disposed to hear me, or to allow me to be heard by others. All the answer I received was to the following effect, and delivered in most sonorous sounds, and with violent gesticulations:—"That it was not worth his while to talk with me, or with any such unstable souls; that however rational they might be on other subjects, they were perfectly insane on this." I observed that I thought Mr. C. was not very generally understood, especially on the subject of the Spirit, and asked him if he had read his works, hinting that it would be to his credit as a man of candor, to hear before he ventured to denounce. His answer was, "Yes; and I am not afraid to put my broad hand on Alexander Campbell, and the cause, he advocates, and on all his infatuated followers, and pronounce them the works of the Devil." These I believe were his precise words, and twice repeated in the space of about ten minutes to his astonished auditors. This anathema had its intended effect of course on the family for whose particular benefit it was given; and it certainly had an effect upon me. I was astonished beyond measure at the authority of the *man of sin*, that could so decidedly manifest himself and exalt himself above all that is written; for so it appeared to me. But I had no chance of reply; for the *reverend* gentleman most majestically arose from his seat, and added, "I now warn all this family not to converse with this infatuated woman, nor to hear her in any of these things, for utter ruin is the consequence." He then left the room without the civilities of a "good night," followed by the whole family, who attended him to his home for the further benefit of his fatherly counsel—all but the old lady, who returned to the room after he left the house. With this family we staid a week after this; but I was invariably left alone if I attempted to open a conversation on the subject above named, and was told by the old gentleman that they had resolved, one and all, that these things should not be introduced. I must confess that in the *then* state of my nerves, suffering as I was under extreme debility, the effects of Elder T.'s violence and harshness was, for the time, rather unhappy. I felt that it was the height of clerical power poured on my defenceless head; and had he possessed the power of the Roman Pontiff, having the tortures of the Inquisition at his command, I must have experienced the penalties of heresy as expounded by the Holy Mother Church. In Rochester we had encountered the chilling coldness of brethren, once our warm friends, and who dared scarcely exchange with us passing civilities, being warned by Dr. Cumstock (then Pastor of the Baptist church there) that our heresy was not only damning, but very contagious; yet such was the courteousness of the Doctor's character, that he could never find it in his heart to treat me with violent language: the most he could do was to evade my questions if proposed with earnestness, keep out of my way if possible, and to warn his lambs of my wickedness. Indeed, I could never get but one hearing from the Doctor. He had exhorted his congregation to be learners of the New Testament; and one day calling to see us, I took occasion to ask him if he thought the New Testament a revelation from God to man, and to be understood according to the import of the language. He answered, "Yes," without hesitation; and the next question was, Why do not you and others preach it according to its literal import? His reply was, that he did. O no, (said I,) Doctor, neither your preaching nor any other that I ever heard, is at all to the same effect: for instance, the commission of the Lord Jesus to his Apostles when he sent them into all the world, reads, (Matth. xvi. 16., "Go preach," &c. "He that believes and is baptized shall be saved." "Oh!" said the Doctor, "I think that the word *baptize* in that passage is figurative." I observed that the word *baptize* was coupled with another word, and why are they not both figurative? and if figurative, what are they figurative of? "Oh!" said the Doctor, (with a sigh,) "I lament that you have got to *cavilling*, *criticising*, and *harping* on those nice distinctions that have involved all the world in disputes for centuries. Why, the very notion that baptism is essential to salvation, has introduced infant sprinkling, and a great many errors that you and I deplore. If you continue in this course you will lose all spirituality, and I warn you to desist; but I have not time at present, neither talents nor inclination for controversy." So saying, the Doctor hurried away, nor could I ever after get him to converse on a sentence of the New Testament. But excuse me, brother C. I have been led into giving you the above little sketch of clerical dealings with regard to myself, from hearing of this noble boast of Elder T.'s. Had I heard of it, at the time you were in Buffalo, it would have prompted me to urge the gentleman to attack Mr. C. himself, and not to spend his strength on female weakness and defencelessness, and then to make his boast of a victory he never achieved. For my part, I should think I was *silenced*, had I been heard and answered with scripture proof showing my errors; but when I hinted that it was his duty to point out our errors, and endeavor to reclaim us as brethren, I received only reproach and contempt. I suppose that the Rev. gentlemen was acting under his wily brother Power's smooth policy, when he sat so quietly in the Baptist house in Buffalo, and heard you advocate that, which had he believed his own words, was advocating the "works of the Devil." It is highly probable that he accompanied brother Power in his southern tour, and so fully imbibed the same spirit, from the things he saw and heard, things so confounding to all clerical dignity, that he resolved henceforth 'to fight Campbellism by letting it alone'—except in cases like mine, when he might expect to "kill two birds with one stone"—i. e. frighten into silence a half dozen others, still weaker than the one attacked. In such cases it will, I suppose, be deemed lawful to vary from the rule., It costs nothing, and leaves him safe to boast of conquests never won. Most admirable policy *that* of Elder Power's, and most convenient for such brave Generals as Elder Tucker to use among men, and never to be violated but on special occasions, when a brave soldier ought to show his bravery—that is, among women. But I suppose I am relating nothing new to you, instances of the same kind have doubtless come before you; and Elder Tucker did not happen to be the first of his kind that I met with. During the time of a Baptist Association, in Rochester, when we had been represented as sowing the seeds of discord among the brethren by introducing scripture questions, certain Baptist clergymen, who, like Elder Tucker, took special care not to come in contact with Mr. Gardiner, were not a little solicitous to open their battery upon me. Visiting by request a certain neighbor, I found six strangers present, all I believe Baptist ministers, who kindly undertook my case. I found that I stood pretty fairly committed by these neighbors, they having confessed that the questions agitated by Mr. G. and myself had brought them to halting and doubting, so that they had lost their former confidence in themselves, in their brethren, and in the doctrines taught by the Baptists; that they no longer enjoyed themselves as formerly, and had lost all spirit of prayer. On the strength of this confession they were exhorted and warned from all quarters, and special prayers were instituted by the church for their restoration to Baptist peace and security; and when these worthies set the battle in array against me, it was for the purpose of breaking me down in the presence of this family, that all discussions might be stopped for the future. Our argument, (if so it may be called,) commenced on the new-measure system of conversion, brought into fashion by Messrs. Finney and Burchard, and which our Baptist friends had been trying to carry out. I was aware that my presence had been anticipated by most of the company, and therefore led the way to the desired conversation, by saying I was surprized (sic) to see our Baptist friends so carried away by the new measures; things that we had no precedent for in the New Testament, and appealed to those present to say if they could find any

thing in the Acts of Apostles, that would bear any resemblance to the scenes that we had seen got up in the different churches in Rochester for the few weeks past? This brought questions and remarks from about half a dozen mouths at once. One asked for my grounds of objection; another desired to know what better measures I could devise for the salvation of sinners; another, taking his cue from this, supposed that the lady thought herself more competent than all the ministers put together; another wondered how any one could have a heart to throw cold water on a zeal that was accomplishing »o much good around us. I endeavored to shape my answer to meet all that came to my ear; and observed, that we had no right to suppose, at this day of the world, that it was left for us, in *our wisdom*, to devise means for the conversion of the world; that the gospel was sent into all the world eighteen hundred years ago; and if the same gospel was now preached, the world might be converted; but that our new converts must all be converted over again, or they could not be saved. Some of these were present. Elder Cole, who seemed determined to lead in the attack, (because he probably had heard some of my remarks on a sermon he had delivered,) here said, "I suppose, madam, that *you hold* that none of us preach the gospel!" Most assuredly I do; and the sermon of this afternoon was any thing but the gospel—a scrap concerning the Pharisee and Publican, made up in shape to deceive the people. Ignorant as they are of the scriptures, they were told that if they would humble themselves as this Publican, that God would receive them. And at the close of the sermon, after much persuasion to induce them to do this, all anxious souls were invited to come forward to the anxious bench to be prayed for; and those who complied supposed they had obeyed the gospel.

Elder Corwen wished me to state how I would have them preach, and what I would call preaching the gospel. I said I would have them preach Christ, and all who believed on him should be exhorted to do as Peter commanded on the day of Pentecost, Acts ii. 38. When I repeated the passage some present seemed shocked and disgusted; some were annoyed by the novelty, and laughed heartily. Elder Cole reddened with anger, and pronounced it "rank Campbellism," and in the next breath called me "a Campbellite." I parried this, and proceeded to ask why the same things should not be preached, and if there was any thing in the new measures that could compare, in simplicity, beauty, and propriety, with the ancient gospel! —"*Ancient gospel!*" repeated Elder Cole—"that is Campbell's favorite name for his new notions." Elder Corwen professed himself ignorant even of the name of A. Campbell, and asked for information. Elder Cole attempted giving your sentiments, or rather his version of them, and I remonstrated. Elder Corwen begged Elder Cole to permit me to explain Mr. C.'s new theory. I said I did not understand him to have proposed one, but a return to the primitive gospel; and who could look around Christendom, and not confess that all denominations had more or less departed from it] Elder Cole here supposed I would have all go to Mr. C., and be set right. I replied that, with Mr. Campbell, I would recommend that all should go to the New Testament, and be set right. Elder Cole grew loud, red, and angry—said something about stopping the mouths of silly women that had more brass than sense, and Elders Corwen and Davis were compelled to call him to order for his breach of civility, and from first to last his language and manner were rude in the extreme. He broke in upon me several times when I was attempting to answer questions put by Elder Corwen. The affairs of the tea-table were with difficulty finished. The friends that I was visiting were hurt that I should attempt to stand my ground against the Reverends, and I was branded by the Reverends with the epithets "bold, impudent woman," as I heard afterwards. But I was not then ashamed of the cause I advocated, nor am I now, nor shall I be when the Lord appears. Neither would any impropriety have been attached to a lady for speaking on any other subject in a private circle of her own friends, though strangers might be present. I might have descanted on arts or sciences, on law or politics, in the presence of all the Doctors in the land, without injury to my reputation as a modest lady—nay, I might have descended, though a Christian professor, to all the frivolities of common tea-table chat, or to a participation in a choice dish of scandal, without incurring the disapprobation or rebuke of the clergy: and this I know by experience; for I have always found myself well received and politely treated in good society, from Rhode Island to Richmond, Va., and never incurred censure until I opened my lips on these topics; and since then I have invariably found that a plain passage of scripture brought to bear on any of their traditions, brought down immediate reproach and contumely, and seemed to be itself the direct cause of fixing their hatred,. Assured of this, disciples of the New Testament should put on the whole armor of God, that they may be enabled to stand unflinching and firm in all things that involve the word of the Master; for it is a solemn truth, and cuglit to be impressed on all our hearts, that those who despise, despise not us, but God; and this consideration has often strengthened and urged forward one of the weakest and most sensitive of human beings; and I have to confess that this sensitiveness is my most to be deplored infirmity, and has sometimes deterred me from entering into conversations on these subjects; for being in my feelings so acute a sufferer, I have feared for the effects on my health: but I attribute this to more than ordinary female weakness, and cannot for a moment excuse myself in its indulgence. What, then, must we think of a male disciple of our Lord and Master, who is never known to open his lips in the name of Jesus and his despised disciples, and who passes month after month without meeting with the few brethren, who, on Lord's day, meet together to break the loaf of blessing—urging his profession (practice of medicine) and the distance of less than three miles, in excuse for non-attendance, and for his meanness!—I know not how to call it by any other name)—'That he is not gifted with the powers of oratory.' I think I can enter into the feelings of such a one: for supposing him as sensitive as myself, he can say it will be of no use for me to agitate these things among my acquaintance; for not being gifted as an orator, I shall fail to effect them otherwise than to incur their resentment. This will hurt my feelings, and also retard my advancement in the line of my profession, without effecting any thing towards their conversion.—Will such an excuse avail in the great day] or would it be received when any other interest was at stake in society?—say, the securing of elections; for instance, the friends of a cause are expected to use their influence, whether gifted with powers of oratory or not. And is there any thing to excuse a Christian, either male or female, from using their influence in that cause which, according to their profession, should be supposed to interest them most of all? And should that subject which bears the impress of eternity, be the only subject excluded from the social circle? And must the sublime topics of salvation remain an interdicted theme? And whilst the passing news of the day may be discussed, and, whether joyous or grievous, receive its quantum of sympathies, must He who came to save us from this present evil world receive no homage from lips polite? Forbid it, gratitude! and every generous feeling of the human soul forbid that Christians should so shut themselves up! And if our male professors do not set the example, let the females provoke them to speech, lest "the stones should cry out." Timothy's mother Eunice, and grand-mother Lois, are rarely represented in modern society; and those who would venture to represent them in any good degree, are in danger of being excluded for their temerity.

And now, brother Campbell, having written thus much, and more than I intended when I commenced; I would, for various reasons, like that you should give my long epistle a place in your publication. We all know that "out of the abundance of the heart the mouth speaks:" and also that the ready pen, impelled by the fingers, obeys the dictates of the heart I am willing that all whom it may concern should know what manner of spirit I am of—that I still stand firm and unshaken in the cause of that reformation which it has been your

happiness to advocate, and never to be silenced whilst I retain my natural powers, by any such measures as have hitherto been employed to silence me. I remain, with much respect and esteem, yours, &c. SARAH H. C. GARDINER.

The preceding communication from our excellent sister GARDINER, for perspicuity, simplicity, and force of style; as well as for the good sense, intelligence, and piety which it displays, commends itself to the perusal of all our female readers; and suggests to them with what evidence, power, and persuasion many of them might commend the good cause to the acceptance of their friends. A. C.

Millennial Harbinger, Vol. III, No.9, New Series, September 1839, p 430

Cobourg, Upper Canada, July 2, 1839.

As my limits will not allow of lengthened details, I will give you a brief history of the church in this place. Some five or six years ago two of us, brother J. Ford and myself, by various means succeeded in persuading some to believe and obey the gospel of Christ. After a time we were thrown on the back ground by imprudent preachers. They were sincere, and no doubt their motives were good; but they did not observe the example of old brother Paul in becoming all things to all men that they might gain some. However, we revived again, and others were induced to obedience, some from the sects and some from the world. We then became organized and commenced attending the institutions of God's house. During all this time we were most bitterly slandered, and our little flock was a pulpit theme for all the sects: and ever since we commenced operations here it has been with great difficulty the Priests have kept their converts out of the water. About this time I had the great satisfaction of immersing four very worthy and intelligent gentlemen in Port Hope, seven miles from this: one of them had been fitted for a Presbyterian minister in Scotland. They became organized in that place; and although they have had no increase, they attend to the ordinances according to ancient custom. Soon after this (about two years ago) a preacher called on us from Pennsylvania, by the name of E. S. Hubbel, and preached a few discourses, to very good satisfaction, and then departed. Some time after he returned, and the brethren here and at Port Hope thought best to engage him for a time; (I, however, was not anxious, knowing some of his *private* views.) He preached very well a few times, and then began to let out those views to the annoyance of almost every one who heard him. I was very much disgusted with him; consequently conversed freely with him on the subject; but all to no purpose. At last we paid him up and sent him away. It may be necessary to say what his views or opinions were:—1st. There will be no resurrection of any human beings but those who have heard the gospel: consequently, (as he frankly owned to me,) all infants, idiots, and unenlightened heathens are mere brutes, or no better; and that it is no more harm to kill any one of these than any brute beast. 2. That there is no devil, nor never was, save some great ruler or monarch on earth; and he concluded that he is now confined to the person of the Emperor of China, &c. &c. This has thrown us on the back ground again; for all his views were ascribed to us.* But we still hold fast and maintain our cause in despite of all. One year ago we numbered 22: since then some have moved away, some two or three set aside, &c., and we now number 12; and as for intelligence, piety, and virtue, we are at least in good standing with our neighbors. Our courage is the more increased since the 22d of June, being Lord's day, I had the pleasure of introducing three very worthy disciples into the kingdom by immersion. We are sure, by a steady straight-forward course, and living lives devoted to God daily, that we shall yet triumph over opposition. JOSEPH ASH

Campbell appended this note to Ash's letter:

I have known this Mr. Hubbell for some years. He frequently meets with the brethren; but is not in good standing with any of them, so far as known to me. He is speculative, whimsical, erratic—love-sick withal—and as dogmatical, *as seven men who can render seven good reasons*. I know of no immorality laid to his charge. He was educated, I think, at the Baptist Hamilton School; but his mind has lost the balance-wheel in some way, and he ought not to be regarded as one of us; for he does not believe that Christ *died for our sins*, and redeemed us *by his blood*--at least he did not when last I saw him in Ohio. A. C.

Millennial Harbinger, Vol. III, No.9, New Series, September 1839, p 431

NEW PUBLICATION — "*The Christian*," a monthly periodical, devoted to the restoration of primitive Christianity— Si Johns, New Brunswick—edited by our intelligent and excellent brother *W W Eaton*, formerly of Eastport, Maine—at one dollar per annum, in advance. Brother Eaton requests all pamphlets and communications for him from the United States, to be directed to Eastport, Maine; from all other places to St. Johns, New Brunswick.

Millennial Harbinger, Vol. V, No.2, New Series, February 1841, p. 91

Pittstown, New York, December 9, 1840

Our prospect here is flattering. Fifteen have recently obeyed the gospel. Elder Porter Thomas is now laboring with us.

S. W. THOMPSON.

Millennial Harbinger, Vol. V, No.5, New Series, May 1841, p. 240

CICERO. New York, April 1, 1841.

Brother Comings—The meeting which I mentioned to you in my last, as being in progress in this place, has resulted most gloriously for the truth. Fifty-six have been immersed, and several joined from the sects. The laborers were brethren M. S. Clapp. from Ohio, and J. I. Lowell, who now resides in Pompey. Considering the thinness of our population and the violent opposition we have to encounter, I think the result of this meeting will fully equal any ever held in the United States. The converts appear exceedingly well. Among them we number some of our most respectable and intelligent citizens. H. JOSLYN.

Millennial Harbinger, Vol. V, No.5, New Series, July 1841, pp. 325-327

ST. JOHN, N. B., May 17th, 1841.

Beloved brother Campbell,

HAVING a few moments at my disposal, I cheerfully appropriate them in placing a few thoughts on paper for your inspection. If they are worthy of a place in a spare corner of the Harbinger, hand them to your compositor; if not, commit them to the flames.

My subject is *Religious Periodicals*. Although a young man, I have been for some time a careful observer of the progress of the cause in which we profess to be engaged. This cause owes much to our periodicals. That they have called up the attention of the

brotherhood on many subjects connected with the well-being of the church, no person can dispute. That they have been for some time like so many indices pointing to the oracles of God, and have been the means of inducing the present age to read more attentively the scriptures of truth, and have thus made men more intelligent in the heavenly science, are indisputable facts. They can yet be useful; and were they conducted in a proper manner, I would say the more the better; for under the present state of things, the greater number of publications the greater the number of readers! Extra exertions are called for to support the numerous publications, and thus thousands have the principles of the present reformation spread before them, who otherwise would grope along, ignorant of the true path. For example, about 500 copies of "The Christian" circulate through these provinces, where not a dozen of any of the publications of our brethren in the U. S. ever have been, or would be read. Sometimes the postage on the Harbinger, in this city, has been charged as high as 12 1/2 cents per number, and they have consequently remained dead in the office. Hence the necessity of a publication in these provinces. Perhaps good reasons could be given by our brethren who have started publications east, west, north, and south for their existence. Their motives have been unquestionably good, and therefore they should be encouraged; but when a brother, who has the control of a paper, thinks that he has a right to engage in personal warfare with another brother, through the medium of his periodical, professedly devoted to the defence of the truth; it is then they are injurious to the cause of the Lord. He who would publish the faults of his brethren to the world, faults which have offended him, without taking the necessary steps ordained by the Lord, in my estimation has committed a fault—yes, a *sin*, of which he must repent or cease to enjoy communion with God. Were this sentiment entertained by all the brotherhood, and acted upon, I say, for the good of the cause, the more periodicals the better.

But I fear that this course neither has, nor will be pursued; and therefore I would suggest to you, and through you to the brotherhood, a plan on which brother Criehfield, some others, and myself, had some correspondence some three or four years since.

It was in substance the following:—Merge several, if not all the publications, in one weekly or semi-monthly quarto of respectful dimensions—endeavor to stimulate the brethren to do all they could to circulate it through the length and breadth of the land, and either allow every devoted evangelist well reported of for zeal and success in the dissemination of the truth, a handsome per cent, for subscribers; or appropriate all the profits for the purpose of employing able preachers to visit all the congregations of the Lord to announce the glad tidings, and help the disciples to set in order the things that are wanting. The latter plan would meet my views.

In this case, every disciple who has the cause at heart, would take the paper and pay for it cheerfully. When he paid his money he would know that he was throwing a certain part into a treasury which was being raised to send abroad the heralds of the cross.

Our present editors might each have a department which they could occupy with as good, if not better effect, than at the present time; and then instead of addressing a few thousands, they would be heard by some ten thousands.

I have thought much on the subject, and really I cannot see that any rational objection can be raised to this proposal. Our editors cannot certainly find their present employments very lucrative. If, indeed, they have, they fare better than I do; for I have spent half of my time for two years endeavoring to sustain "The Christian," and my reward is \$150 in debt to my Printer, after giving him all I can possibly raise. This, however, is the fault of my subscribers or agents, who have not paid their dues.

I am really anxious that some plan like the preceding may be adopted. I love the cause, and will lend what little influence I possess to carry out any measures consistent with the oracles of God, to strengthen the bands of love among all the disciples of the Lord, and to put forward the victories of Calvary.

Brother Campbell, come and see us, and lend us your aid and presence in holding up the gospel of God's grace in this part of the world. This would be a pleasant summer visit for you. Only about thirty hours *steaming* from Boston.

In great haste, in hope of immortality, yours,

W. W. EATON.

Millennial Harbinger, Vol. V, No.5, New Series, July 1841, p. 333

Victory, Nev York, May 21, 1841.

The cause in this country is steadily advancing. Conversions are being made steadily, though not rapidly. But what may be considered better, perhaps, the Disciples are growing in zeal and piety. During the last year I immersed 50. Since the present year commenced I have immersed 17, two of them in the city of New York, from which place I have just returned. J. MILTON BARTLETT.

Millennial Harbinger, Vol. V, No.12, New Series, December 1841, p. 589.

Williamsburg, New York, October 8, 1841.

We held a three day's meeting at this place, commencing September 11th, assisted by brethren William and A. S. Hayden; at which sixteen persons made the good confession and were baptized, and one other person received by confession. We then went to Bennington, Wyoming county, and continued some days; at which nine more were Immersed, and two presented themselves who were formerly Baptists. Prospects in this latter place are most promising for the cause of the '*ancient truth*.' From thence we went to Somerset, Niagara county, where two more put on the Lord according to the gospel. At this place a very intelligent family, of five or six members, have learned the truth, and 'the truth has made them free' from the 'Philadelphia Platform' doctrine and obligations.

Something may yet be done for New York.

A. P. JONES

Millennial Harbinger, Vol. VI, No.9, New Series, January 1842, pp. 41-42

Chagrin Falls, November 8, 1841.

After a rough passage on Lake Erie, I arrived at home the night of the 5th, having been gone eight weeks with my brother, A.S. Hayden, in the state of New York. The church at Williamsville, where A. P. Jones lives, is doing well. At our meeting there, September 12, seventeen were added. In Bennington, Wyoming county, nine. It was a new place: brother Jones had spoken there a few times, and immersed three. The people (a few only at first) heard with much interest and profit, and a first rate impression was made. One elderly lady who, with her two sons, were immersed, on parting with us at the water, said—

"This is the way I long have sought,

And mourn'd because I found it not."

The few converts there were exceedingly happy; and the Baptists, though their elder opposed, came and heard, and said to us, "You should stay a week longer."

We went thence to Somerset, Niagara county, and immersed two Thence to Throopsville, Cayuga county, 6 days—immersed eight. Brother Lowell came a few days after, and three more added. The church there have had much difficulty in consequence of the

"antipreach" doctrine, which has kept them back for years; but they are completely saved from that now, and a happier people I never saw—united and affectionate. The good brother J. M Bartlett labors with them, and has added one since*

In Pompey five were immersed. We stopped In Syracuse, and saw those few good brothers and sisters that remain there; but did not preach in the place.

The church in Cicero only wants a prudent patient man to take care of them, to render the church happy and triumphant over all opposition.

We passed thence to Ira, Cayuga county, where the Baptists cheerfully gave us their house from Friday to Tuesday morning, and came also to hear. The Presbyterians who, having no preaching, came to hear, the house was filled, and a happy effect upon all was apparent. The church was much aroused, and four were added. In Victory the brethren had been quite on the back ground; but began to revive before we came; and in the short stay of two nights and a day, ten were immersed.

Spent but one day in Butler, Wayne county. Doing well there.

We spent four or five days in Tyre, Seneca county—eight immersed. Brother Bartlett has immersed a number there within the last year.

We parted then, and I came to Elba, Genesee county—labored in company with brother Jones three days. A number evidently convinced, but none obeyed the gospel.

A.S. Hayden went to Jordan, in Canada, where the people came some twenty, some thirty, and some sixty miles to hear the gospel. Three were immersed. They have had no visit of any of the preaching brethren for a year. The church is doing well, having a good eldership. There is good reason to believe that injustice has been done brother Z. F. Green on the pages of the Millennial Harbinger by one Mr. Ash. Brother Bradt, of Jordan, is a man to be depended on, and he informed us of Ash's character.

The brethren south will perhaps think that 70 additions in two months is small for two men having the help also of others on the way. But they must remember we are not equal to the mighty men in the South; also, there is a vast difference between the influence of the reformation at the South and at the North. I have no doubt but if many churches were planted all over New York, they would flourish and shine to the glory of Christ and his uncorrupted word, at least equal to any in any other part of America. But it is more difficult to begin. Indeed, there is no other way but to take a thorough course of teaching the people. Eloquence without it will avail nothing.

WILLIAM HAYDEN.

Millennial Harbinger, Vol. VI, No. 3, New Series, March 1842, pp. 131-132

AN EVANGELIST WANTED.

ESQUISING (sic), *Canada*, 11th January, 1842.

Dear brother Campbell,

THE disciples of Christ connected with the church in this township, and the churches in Erin, Eramosa, Chingocousy, and Toronto, generally favorable to the great doctrines of the reformation, having seen with much concern the great efforts which have been made and are now making in this province by the advocates of error, and being convinced that themselves have hitherto been too negligent in the duty of laboring to evangelize the world, have united together their limited means for the purpose of subserving this great and glorious end.

Having the fullest confidence in your Christian principles, judgment, and experience, the delegates from the churches which I have named appointed a committee, of which I was chosen Chairman, to open a correspondence with you, both for the purpose of expressing their desire and hope that you would, when circumstances may permit, favor the churches with a visit, that you might personally know their state; or if you cannot come yourself, to request of you that you would assist them in the choice of an Evangelist, "an able minister of the New Testament," to labor in this province, and particularly in the districts wherein the churches I have mentioned are established.

It may be important to remark that the doctrines of the reformation are but imperfectly known in this province, and that strong prejudices exist against them, owing in some degree to the unchristian character and conduct of some of the advocates of that reformation who have appeared amongst us—that the errors most prevalent are those of the Methodists and of the advocates of ecclesiastical establishments; and that the individual, therefore, required for this sphere of labor, must not only teach the doctrine which is according to godliness, and be able to combat sectarian errors, but one whose life and character will powerfully recommend the truth which he professes—one who, like Paul, is determined to know nothing among men but Jesus Christ, and him crucified, and who will watch for souls as "those that must give account." Such, and such only, ought to be the character of an Evangelist for this part of the vineyard of the Lord; and if such be sent, I am assured he will meet with a most cordial reception in this country, and receive adequate pecuniary support. I now beg to hand you a copy of a resolution passed at a meeting of the delegates from the churches, and request your early consideration of the case, and a reply as to the probability of an Evangelist of suitable character and qualifications being found to enter upon this field of labor under the circumstances embraced in the resolution. I may mention that the names of brothers M. S. Clapp, W. Hayden, A. S. Hayden, and J. Moss are favorably known to some of the brethren here; but whether any of them could be obtained, or whether they are the best adapted to our special wants, your better judgment may determine.

I am, dear brother, yours truly, JAMES BLACK.

"Resolved, That the committee be instructed to communicate to brother Alexander Campbell of Virginia a true statement of the spiritual destitution of this country, in order that he may aid in the selection of an Evangelist to travel in the foregoing districts; and with the assurance that if he is a faithful and scriptural Evangelist, and his labors prove satisfactory to the churches, he may rely upon receiving from the churches adequate support; and farther, that if he should not prove acceptable to the churches, his reasonable travelling expenses, coming and returning, will be paid by the churches in proportion to the amount of the sums on their respective subscription lists."

Any brother who may be disposed to answer this Macedonian cry, will please address me as soon as possible. I would rejoice to visit these brethren, but cannot anticipate the day. My times are not my own. I am willing, but how to perform so many services I find not. May the Lord direct some intelligent, faithful, and devoted brother to their help! A. C.

Millennial Harbinger, Vol. VI, No. 6, New Series, June 1842, p. 273

Norval, Esquesing (sic), Upper Canada, Aril 23, 1842.

We had a visit from Z F. Green in February, and during his stay in Eramosa there were 12 put on the Lord Jesus by being baptized into his name, and one in the cilly of Toronto.

There were 4 added to the church in this place by baptism lately. It now numbers 42 members. We meet together every fiist day to keep the ordinances delivered by the Apostles."

JAMES MITCHELL

Millennial Harbinger, Vol. VI, No. 7, New Series, July 1842, pp. 322

Eramosa, Wellington District, Canada, May 7, 1842.

The churches I am acquainted with here are in a *flourishing way*. Since 1842 set in, 20 valuable additions were made to the church in Eramosa, and the prospects more favorable than at any former period. The Esquesing friends were refreshed and strengthened by an addition of 4. The brethren in the city of Toronto have built a house in which they met for the first time last Lord's day. Brother Elliot and a few others meet as a church in Hamilton, a flourishing town at the head of Lake Ontario, and there are three other churches walking in truth. To God be the praise.

JOHN BLACK.

Millennial Harbinger, Vol. VII, No. 8, New Series, August 1843, pp. 375.

St. John, New Brunswick, May 9, 1843

Having no doubt that it will be interesting to many to learn of the prosperity of the good cause of truth in this place, I take my pen in order to communicate, through the Harbinger, a brief statement of a few particulars regarding the church in this city during the past year. Brother Porter Thomas, who has been laboring here for nearly a year, has been the means of accomplishing great good. His heart and soul are in the work; and, not withstanding the calumnies and misrepresentations to which those are subject who plead for the truth as it is in Jesus, he has been successful beyond our most sanguine expectations. Many of the sects around us have made extra exertions to build up their different parties, and it is worthy of remark that, with all their influence and means of co-operation, neither of the different sectarian establishments, although claiming something additional to Heaven's truth, has received as many additions as the Church of Christ. Brother T. has been laboring almost alone, (I mean as a public proclaimer,) and has immersed forty-six, and seven have joined who had been previously immersed. Among these are some intelligent and valuable members of the community. The prospects at present for more obeying the gospel are very good, and the disciples of Christ are confident that the truth will triumph in this place, and withstanding all the puny sermons and other means which are made use of to stay its progress. Brother Thomas remains here another year.

ELLIS BARNES

Millennial Harbinger, Vol. VII, No. 8, New Series, August 1843, pp. 376-377

Norval, Esquesing, U. C., June 23, 1843

Pursuant to notice given to the various congregations of disciples in Canada West, a meeting of delegates and brethren took place in Esquesing, near Norval, on the second Friday of the present month, for the purpose of promoting the cause of truth and disseminating the principles of our common Christianity.

There are now about 16 congregations in various parts of the province, which were represented by delegates, or from which letters were received. An account was given to the meeting of the history, progress, and present prospects of the churches, some of which were particularly interesting. Some of them have passed through a severe ordeal, and seemed narrowly to have escaped extinction; others have, and some are still, suffering severely from various causes, and not the least of their perils have been caused by false brethren. But we have reason to believe that the recuperative power of the constitution contained in the New Testament, that great Magna Charta of Messiah's kingdom, will enable them to come out of the trial as gold seven times refined. Many of the churches are in a prosperous condition, and many of the saved are constantly being added to their number.

The oldest church in the connexion was formed in this place (Esquesing) in 1820, and three of the churches, as will be seen by the following statement, were formed this present year. It is but a few years since the brethren began to act upon the principle of forbearance in opinions, and the unprofitable agitation of some untaught questions kept those aloof from each other who acknowledged the one Lord, one faith, and submitted to the one baptism; and the influence of the Geneva theology retarded to a great degree the growth and usefulness of the churches: for although we acknowledge the Bible alone as our creed, each congregation seemed resolved to stand alone in carrying out its principles. The doctrine of baptism for the remission of sins, in connexion with faith and repentance, caused a great deal of inquiry and not a little agitation; but the minds of the brethren have settled down into a firm conviction of its truth; while the advocates of faith alone and Calvinistic election have separated themselves from our communion.

Brethren Black and Anderson were employed to travel as Evangelists part of last winter, and they stated that they had immersed 25 in the name of Jesus Christ. It was resolved to employ two Evangelists this present season, and to sustain them by free will offerings from the churches.

Before the meeting adjourned, which it did the second Friday in June, forty-four obeyed the gospel.

The above is a statement of the different churches which were present at the meeting, but owing to their not keeping a record of their proceedings, we cannot give you a statement of the yearly increase or decrease. We can only give you their location, the time of their organization, and the present number. Clinton and South Negro District were organized in 1839, present number 85; Dundass, Gore District, in 1843, No. 9; Esquesing, Gore District, in 1820, No. 46; Waterloo, Wellington District, in 1843, No. 12; Eramosa, (West,) Wellington District, in 1842, No. 38; Eramosa, (East,) in 1831, No. 71; Erin, (W) about 1836, No. 60; Erin, (E) about 1837, No. 33; Toronto Township, Home District, in 1843, No. 20; Toronto City, in time not certain, present number 34. Whitby, Home District, in 1836, supposed number 20; Port Hope, New Castle District, in 1837, No. 10; Hallowell, Prince Edward District, in 1835, No. 30; Hillier, P. C. District, 1834, No. 24; Chinguacouay, Home District, in 1841, No. 12; Cobourg, in 1836, present No. 8 – making an all 16 congregations – total number of Disciples, 505.

JAMES MENZIES

Millennial Harbinger, Vol. VII, No. 11, New Series, November 1843, p. 527.

Norval, . Esquesing, (sic) September 1st, 1843.

Dear brother Campbell—The Harbinger for August has just arrived, in which my communication of the 23rd June is published, in which is an error that is calculated to have a bad effect in this place. What I allude to is the following: "Before the meeting adjourned, which it did on the 2d Friday In June, 44 obeyed the' - which I am sorry to say was not the case. I think that by referring to that communication again you will find the sentence as follows: "Before the meeting adjourned, which it did till the 2d Friday in June, 44 (ought to have been 1844) the following resolution was adopted by the meeting," &c. Another mistake is the localities of the churches: It ought to have been Clinton and Louth, Niagara District. J. MENZIES.

Millennial Harbinger, Vol. VII, No. 11, New Series, November 1843, p. 517.

Convention in New York

New York, August 23, 1843

Agreeably to a call from the church in Salem, Mass.. brethren from churches of different States convened in Green Street Meeting-house, New York, on the 23rd day of August, 1843. But, before the hour of business, a legal officer from a distant county appeared with a writ, which he served on brother A. G. Comings, requiring him to appear forthwith in Washington county, N. Y., a distance of about 200 miles, to answer the complaint of "Elder" B. Howard on a charge of libel.

Through the kindness of the officer, bro. Comings was permitted to remain for one day. The brethren present then concluded, in the absence of said Howard, to have the documents in the hands of brother Comings read in their hearing; at the close of which, it was unanimously agreed that the documents presented, fully justified the brethren at Salem in calling for an investigation of the character and conduct of said Howard before the Christian community. But in view of the *legal process*, they agreed to adopt no further resolution than to instruct the clerk to prepare the foregoing statement, which being read was unanimously adopted by the brethren. J. S. WASHBURN, Clerk.

THE LIBEL SUIT, &c.

Sin never dies without a struggle. Hope, even in a bad cause, never leaves the battle ground until defeat has stamped every thing with death—He who fancies that the corruption which has entrenched itself behind the most hallowed pretences, in the present age, is to be dislodged without a struggle, entertains a childish fancy. Long enough have the children of men indulged in the vain and delusive supposition that the abuses that now exist under the profession of Christianity are to be utterly slain by soft, sweet smiles. But EVIL is of a warlike nature. It always holds to "self-defence." Make war upon it, and it will rouse for war. Drive it to close quarters, and it will fight like a dragon. Nothing ever was done, nor ever will be done, to destroy the poisonous influence and effect of either public or private corruption, without meeting an array of imposing terrors, be it so. Truth must be maintained. God requires that it should be, and alas for him who will be driven from the truth through fear of consequences. The Lord told the people in ancient times that if those who were set as watchmen did not guard the people from the evil, the blood of the people should be required at their hands.

The Lord has set all his disciples as watchmen. He has commanded all to "WATCH." He has, to a degree, constiituted every disciple a guardian of the character and purity of the Christian profession. I ha»e endeavored to do my duty for the preservation of religious purity, and if, in consequence of it, it has been my lot to suffer some more than others, for the cause of my Lord, it declares simply that I have been more highly privileged than others of the present day. With the imperishable glory of eternity before us, what, indeed, are the light afflictions of time? How trifling!!

After tarrying in New York a day or two, I started for Troy, where I was to meet the officer whose prisoner I then was. At Troy we met. I tarried there one evening and addressed the brethren. I found at Troy, as I had at New York before I left, a great deal of *feeling* relative to the course which had been adopted. From Troy, on Saturday, August 26, went to Salem, Washington county, where the matter must have its final issue.

During the whole time, and afterwards also, the kindness of the civil officer was perfectly the opposite of what I had been obliged to receive from some who claimed to be servants of the Lord Jesus Christ.

From the first, I firmly believed that God would overrule this dying effort to sustain corruption, but *how* I could not see. I knew that my cause was just and I felt that God would not permit me to suffer injustice, any farther than could be overruled for his glory, and for suffering which, I might rest in the assurance of an eternal reward.

The matter was brought before the justice who issued the warrant. Mr. Howard appeared as chief witness, and testified under oath that what had been published against him in the Genius was false, and a malicious libel. I then declared my reasons from the Scriptures for not defending my cause before a civil tiibunal, quoting from the Messiah, (Matthew, chapter v.) and from Paul (1 Cor. chap. vi.) at the same time declaring my respect for the decisions of the civil magistrate. In conclusion. I confessed with emphasis, "I AM A CHRISTIAN

AND THEREFORE I CANNOT GO TO LAW,"

I felt that I was brought to a point where the securement of my own rights and the preservation of myself from injustice and wrong was of much less importance than a faithful adherence to the principles of Christianity. I might suffer the greatest injustice, but I knew that heaven was rich, and I felt that a pledge of heaven's assistance was mine, if I maintained an upright course. I could discover no plea that I thought would answer at the coming of the Lord, as an excuse for me to adopt a legal course of defence, by calling witnesses, &c.

Without even cross-examining the witnesses called on behalf of th« prosecution, I suffered the matter to pass to the higher court. I might have taken that privilege then, had I understood the matter more fully, without any hesitancy. But as Mr. Howard had chosen a process of law, and evidently desired to do all he could against me, I let the matter go on without taking that privilege.

The case was ihen carried to the Grand Jury of the county, who, on the oath of Mr. Howard, made out a bill of indictment, setting forth the following items from the Genius of Christianity, as containing a false and malicious libel.

From page 166—"We first declared non-fellowship with Mr. Howard, to a considerable degree because of his *personal abuse* of us. We have since found the strongest—yes, *incontrovertible* proof, that he is a LIAR, A DECEIVER, and an *artful dishonest man*. "

From page 164:—"Before he embraced what we are accustomed to call 'the principles of the Reformation,' if we are rightly informed, he was disfellowshipped by a church of the Chrislian connexion, on a charge of immoral or unchristian conduct. It is but about a year since he left the British Provinces under a newspaper exposure: and we have recently been informed by a credible person from that section that he was generally considered to have been greatly in the fault. To say the least, he got into trouble, being accused of wrong. In leaving that section, we have every reason to believe that he bore away money to a considerable amount which

was not really his own, and which he neglected to pay over to its proper owner, though solemnly having promised so to do by a certain time. Among us, we have found him guilty of repeated falsehoods, and other acts of wickedness, in addition to such conduct as constrained us to declare non-fellowship with him."

Again, from the same page:—"Then again, who, in the exercise of unbiassed (sic) reason, would suppose that the Salem church, because it says, 'we charge br. Benjamin Howard with falsehood, slander, and disorderly conduct;' and then again, of these charges, 'we can and we will sustain them when called upon.'"

From page 163:—"In the letter of B. Howard to A. G. Comings, we find nothing in the most distant degree intimating the acceptance of any proposition from us; nor do we consider that we have either formally, or substantially, put forth any proposition which HE has the privilege to accept, except it be this one, *that he is unworthy of the confidence or support of any Christian people*, as a preacher of righteousness or as a righteous man. until he shall repent of the wickedness of which we have found him guilty."

From page 123:—"A designing knave may enter a place, even as an evangelist, and cut up his heaven-daring pranks; but if the church attempts to call him to an account, he runs off with the plea, 'I did not belong to that church.' He can then easily succeed in persuading other churches that they have no business with the matter, as he is not a member of those churches, any more than he is of the one whose privilege of discipline over him has been denied by him. This affords fine scope for villainy. Mr. Howard stands convicted of repeated falsehoods, at Salem, and other sins also; yet, all dominion over him is denied!"

From page 162:—"The individual referred to by brother Eaton as having fraudulently kept back from 100 to 150 dollars that belonged to him, every one will perceive by the reading of his remarks to be A PREACHER! *Who can it be*, that is so base that our gentle and mild bro. Eaton cannot call him a *Christian*? Without any doubt, in my mind, our beloved brother E. has before this learned that the very same man who thus appropriated *his* money to his own use has become 'a thorn in my side.' I say, there is not any ground to doubt that *Benjamin Howard* is the very man! of whom he thus speaks. From facts known to me before, I think I cannot be mistaken in applying this to Benj. Howard."

The trial before the County Court came on, on Monday morning, September 4. The community had become very much excited on the subject. It was known that I should not go into the defence by summoning witnesses, &c. and that I should do no more than cross-examine the witnesses who were called to sustain the prosecution.—Unaccustomed as I was to law courts, having never attended one before the case in question, I felt the difficulty of my position, in attempting to cross-examine the witnesses. This embarrassment was soon over, for I had got Mr. Howard in hand, and I am confident that as I became less embarrassed he became *more*, and *that* by reason of the success of my mode of questioning, in bringing out the facts of the case.

On the point concerning his leaving the British Provinces under a newspaper exposure, which he had sworn was false, it was shown, out of his own mouth, that he was the person referred to in an article published in the "Novascotian," over the signature of John Slayter, in which article he was accused of having obtained of the printer the publication of an advertisement against John Doyle, and various other things in connexion with the same. This point was so completely sustained out of his own mouth, that the Court scarcely noticed it afterwards. Yet this was one point upon which he had sworn that I was guilty of a base and malicious libel.

With reference to his fraudulently keeping back money that belonged to Mr. W. W. Eaton, he testified that he was in copartnership with Mr. E., and simply owed him a debt of about one-hundred dollars or over.—By the cross-examination of Mr. Howard, it was shown that what he owed Mr. E. was for money which he had *collected* for "The Christian," and "Christain Hymn Book"—ihat he was directly responsible to Mr. E., and Mr. E. to the printer—that Mr. Eaton had settled up the whole matter with the printer, and appointed an agent to settle up with all delinquent agents and subscribers, and that he (Howard) had admitted to that agent that he had collected money to a considerable amount which had not been paid over—in a letter to that agent of Mr. Eaton, dated at Cornwallts, N. S., June 2d, 1842, he had said relative to the proceeds of those publications, *'neither of us was to appropriate or receive any of it to our own use till the printer was first paid, —(here ii where I am at fault)'*—thus showing that the money was in *trust*, and that he had betrayed that trust by appropriating it to his own use. It was further shown that he wrote to Mr. Eaton, on the 16th of June, 1843, begging of him not to expose him, saying, *"I am in your power, by this failure, and an exposure would injure me much, and put it out of my power to meet it, therefore, keep still and I will do my utmost to relieve you."* Here was a clear case of embezzlement, as I think the Court understood it. He testified that he was responsible for one-third of the obligations for the publications referred to.

By the cross examination of Mr. Laing, it was shown that he had represented himself as responsible for one-half of the subscribers for "The Christian."

Mr. Howard was shown to have been the author of the following statement made to the church in Salem, Mass., by a committee of a church in Pittstown, N. Y.

We are therefore requested by Br. Howard to notify you that he has accepted of the propositions contained in your letter to us of the 23d Jan. as above quoted. *And also that he (Br. Howard,) notified Eld. Comings of the same by letter."*

This statement was proved to have been *false*, as his letter to me contained no such notice.

He was also proved to have been the author of the following, in the same letter before referred to.

"Elder Howard has made an appeal to the churches of Rupert, Manchester, and Pawletl. demanding an investigation. They have accepted his request, and appointed their committees to investigate the difficulties on your and Howard's joint propositions."

This statement also was proved to have been *false*, as the churches of Pawlett, &c. had not appointed their committees to act on any *"joint propositions,"* for they had no knowledge of any "joint propositions" when their committees were appointed.

Mr. Howard was proved to have been the author of the following expression, in a letter addressed to me under date of July 27th, 1843, and signed by the officers of the church at Rupert, Vt.

"We ask you again to look at this and ask yourselves if it is not best to give up your convention at New York, and come here and appear against him before the church, and let the church have it (its) right to try ITS OWN MEMBERS, and then if we do not do justice as a church you have your redress, you can then call us to account before other churches."

It was proved that Mr. Howard was *not* a member of the church in Rupert—*never was* a member—therefore, the pretence that he was a member was wholly *deceotuve*.

He was proved to have received money for benevolent purposes, which he spent at auctions, purchasing; old watches, jewelry, &c. to the amount of \$29 in one day, at New York, and then pawned his spare clothing to pay his steamboat fare, under pretence of having no money to pay his fare with.

He stated that he left the British Provinces with not more than from \$80 to \$100—paid \$26 to Portland, Me—\$10 there for clothes—\$3 to get to Boston—\$5 for his family at Boston—\$3 for his daughter—\$3 for carriage hire in Boston—\$3 to get his family to Salem, &c. It was also proved that he had \$70 in silver when he arrived at Salem.

With reference to his excommunication from a church, and afterwards from a conference of the Christian connexion, it was proved that he requested the N. Y. Eastern Christian Conference to take up and examine into his case, but after they decided against him he denied their jurisdiction over him, &c.

I might give further accounts of what was brought to light during the cross-examination, but I forbear. Suffice it to say, that after about two and a half days, the decision of an impartial jury acquitted me of the charge of a libel, in what I had published against Mr. H.; and this, too, without any defence having been made, by even the summoning of a single witness. Facts, brought to light by the cross-examination of the witnesses brought to prove a libel, convinced the Court there was no libel, and so they decided. The watchful eye of Jehovah was upon the scene, and to the Lord be praise for its righteous termination.

Before the conclusion of the trial my health gave way, from the oppressive nature of the agitation around me, and the circumstances of the time, although I had received every kindness from the people and from the civil officers, which benevolence could prompt men to show to a stranger, but I had been driven to the *test of principles*, taken to a distance from my friends that I knew to be such, I had been two weeks a prisoner, besides I had heard nothing from my family for about a month, nor they knowing where I was, the uncertainty of the issue *without defence*, which I could not conscientiously make, and, among other things, to behold that the strangers among whom I was thus thrown, showed the interest of *brethren* in my behalf, while but *few* brethren were *such* until the trial was over. Of several, however, I can cherish recollections of the most pleasing character.

When my health sunk under the effort and the excitement, Mr. E. D. Culver, an eloquent lawyer, who had throughout afforded the most generous assistance, and that gratuitously, consented to address the jury and place before them the evidence which had been brought out by the cross-examination. For Mr. C's kindness I can but ever feel greatly indebted.

Mr. Howard chose his own tribunal, not to be tried, but to try *me*, where I would not be allowed to testify of facts, even if I knew ever so many. He appeared, and swore to every thing that he saw fit to. He had several witnesses called to help him. Why did he not get his case? Common sense must answer that the simple reason was that TRUTH stood up against him. I am perfectly conscious that I need say nothing more to warn the religious community against his influence, after such a decision as has been given, and given under such circumstances. After all, I feel sorry for the man. Why will he not learn to conduct himself properly! But he has brought himself to a strange position at last. How blind are the erring!

Of the documentary evidence which was introduced at the Convention at New York, none could be introduced at a Civil Court. It remains, but I trust it will never again be needed.

Relative to the matter I can but say, in conclusion, that if, by reason of what I have done in the case, the Christian profession has been or shall be preserved in any degree from a corruptive influence, I ought to be satisfied, nor murmur at what I have had to suffer. The preserving hand of God has thus far been with me. To him be all the praise for deliverance from greater affliction. A. G. C.

Millennial Harbinger, Vol. I, No. 6, Third Series, June 1844, p. 267

Chagrin Falls, Ohio, April 21, 1844.

About two hundred have been added to the churches west of the Genessee (sic) River since the first of September. One of them is a preacher, brother Scales. The brethren are generally doing well and the prospects good.

Several Baptist preachers and churches are very favorably disposed. They came to hear. I called on them and they returned the compliment, asking many questions in the most candid manner—such as. What do you think wrong? Wherein do we differ? Why did you separate from us? &c., I parted from them on the most friendly terms. One especially (Elder Reed, of Castile, Wyoming county,) admitted the need of reform among the Baptists. He is certainly a good man, of much influence. A Methodist minister also, likewise a Presbyterian minister came to hear—the one 9, and the other 3 times; called on them, and they on me. They declared themselves disappointed, saying, it was not what they expected to hear, and had no fault to find.

Brethren A. P. Jones and Isaac J. Brown are doing considerable. Brother R. Williams, a young man from Washington county, Pa., has labored there six or seven weeks, and not in vain.

Went to Canada. Williams and a brother Brunson had been there several weeks, and about 40 were added. WM. HAYDBN.

Millennial Harbinger, Vol. I, No. 8, Third Series, August 1844, pp. 378-380

W. W. EATON'S TOUR.

SALEM, Mass., July 1st, 1844. *My dear brother Campbell,*

If you are of the opinion that the following hastily written sketch of an excursion through some parts of Canada West, *via* New York, will be interesting to your readers, you may hand it to your coropositer.

A few brethren in Canada invited me to make them a visit some time since. Being desirous that I should revive the publication which I conducted in New Brunswick, they thought that it would be best for me in the first place to visit some of the congregations, and thus, personally, I might be better able to judge of the state of the cause and what it demanded.

I left home and the very interesting little company of brethren in Salem, about the first of May. The distance from Boston to Buffalo, (N. Y.) more than 500 miles, I travelled in less than 40 hours. I spent some time in Williamsville, 10 miles east of Buffalo. Here I spoke five times. The church is in a good healthy state—numbering about 200 members. During the winter they taught two Second Advent brethren "the way of the Lord more perfectly," who since that time have not only preached that "the Lord will come again without a sin-offering unto salvation," but also God's plan of saving sinners "through the redemption which is in Christ Jesus." Many of the most wealthy of the brethren in Williamsville, having learned the true doctrine that faith in Jesus overcomes the world, and that they are only stewards of all they have, are devising some noble methods of doing the greatest amount of good to the bodies, souls, and spirits of their fellow men. May Heaven grant them wisdom to carry out into active operation their whole heart's desire!

Being brought on my way by the friends in W., the next field of labor which spread itself before me was Jordan and Beamsville, Niagara District, C. W. There are in this vicinity about 100 brethren who hold views similar to our own, and who are endeavoring to walk in the commandments and ordinances of the Lord blamelessly. This province and Western New York have been much benefited by the labors of several faithful proclaimers from Ohio. The brethren in this part of Canada were very desirous of, and expected to

obtain, the labors of brother Richard Williams. He had made a good impression on the public mind during a recent visit, not only here, but wherever he had labored in the province. Previous to his visit some aged excellent brethren had doubts of the propriety of sending out very young men as preachers of the gospel; but since they are willing to judge of every tree by its fruit, be it *young or old*. In this district I spent about a week, and spoke several times. Favored with the company of our excellent brother Bradt, I crossed the upper part of Lake Ontario to Toronto, the chief city of Canada West. This city possesses many natural advantages, and will no doubt become a place of great importance. It has a population of about 18,060, and is rapidly increasing. Being well situated for trade and commerce, it is destined to become one of the largest and finest cities in British America.

The congregation, meeting in Toronto to keep the ordinances as delivered to the ancient Christians, is in a very prosperous condition.— They have had frequent additions by immersion. Last year they numbered about 30—now, nearly 90; and several have taken letters and removed to some other place in the vicinity, and formed another small congregation. The "Adventists" have made many converts in this city. Scores of them became obedient to the faith. A division having taken place among them on the subject of baptism, 29 at one time joined themselves to those who meet the first day of every week to break the commemorative loaf.

Toronto being a central point, I was there three times during my sojourn in Canada. I spoke there frequently, and formed an acquaintance with many excellent brethren. The Lord's day during which I spent in the city, brethren Scott and Beaty made an excursion into the country, where they met a large congregation and immersed 8. On the whole, if the advocates of the pure gospel in Toronto succeed in disseminating scriptural views on the subject of Christian union, I see nothing to prevent them from becoming one of the most efficient churches in America. Already the word of the Lord sounds out from them in all that region.

I spent about a week in Whitby, 30 or 40 miles east of Toronto. I spoke to very small assemblies here—the great mass of the people being out in the woods to a great riotous camp-meeting. The few brethren here have been very diligent students of the Bible, and are able to defend the truth. Several abortive attempts to unite with the "Christian Connexion," and other unpropitious circumstances, have very much weakened their hands; but they have yet, I trust, the nucleus of an active flourishing congregation of the Lord.

From this place I visited Equesing, Eramosa, and Erin—places situate some 30 to 50 miles west of Toronto. In these places there are *five* churches after the model of those formed by the Apostles. Their growth has been very gradual. I do not remember their exact numbers. They are well instructed in the word of the Lord, and maintain scriptural order and good discipline. They are very desirous of avoiding any approach to sectarianism – and many of them wish when they use the phrase "*our brethren*," to include all who love and serve our Lord Jesus Christ in sincerity. I spoke three times in Eramosa to deeply attentive audiences. This place is the residence of brethren Oliphant and Stewart, who were in Bethany College during the first session. The former is now in good health, sounding out the word of life. He immersed one in Erin the day on which I was in Eramosa. The latter is in poor health, and accompanied me on my return to New England *en route* for Scotland. He is going to the land of his fathers in search of health.

I spoke three times in Erin, and returned to Equesing, where the brethren from various parts of the province soon assembled to hold a yearly meeting. It commenced on the 14th of June, and continued three days. I never enjoyed a "big meeting" more than this; and although there was but one immersed, yet the season was, and must continue to be, a most profitable one. Lasting impressions were made, I doubt not, on many minds. All the brethren from their inmost souls were ready to exclaim, "How good and how pleasant it is for brethren to dwell together in unity!"

Fearful that their yearly meeting might grow into a *calf*, an ox. or *something worse*, they concluded that in future such meetings shall be for the alone purpose of cultivating Christian union. They have resolved that when they meet again it shall be to comfort and build each other up in the faith and hope of the gospel, and to proclaim the glad tidings of salvation to "those who are without," that they may be induced to accept of pardon, life, and endless peace.

They have given up the idea of a provincial co-operation in order to keep proclaimers in the field. Every church that is able is to do this by itself; and those which are not, intend, some two or three of them, to combine their powers. All this was brought about without any misunderstanding in reference to the past, or disagreement in anticipation of the future. Instead, then, of one co-operation meeting, they will have *five* or *six* with the intention of an interchange of the efforts of those whom they may induce to take the field. Carrying out their begun work, I doubt not but that they will have abundant cause of gratitude to Him who "gives the increase."

The next meeting is to be (the Lord willing) in Jordan, Niagara District, June, 1845. The particular day I have forgotten, but a timely (sic) notice will be furnished for the Harbinger.

There are many churches in the province that I had not time to visit. They have need, in some places, of more efficient teachers; and in other places they have suffered in consequence of unworthy men, who have made some good brethren, in the estimation of many, over-cautious as to whom they shall receive. If you could so arrange your business as to spend a month of your vacation in Canada, you would find in its fine bracing atmosphere a good antidote to the enervating influences of the summer suns of Bethany. The brethren would be greatly delighted to see you. Among those plain Gaelic Bible-reading Scotsmen you would find some of the choicest sons of earth. And, permit me to add, you would find less speculating and more real attachment to the Bible and to the brethren for the truth's sake than you have even yet found in America. In the good hope, yours respectfully, W. W. EATON.

Millennial Harbinger, Vol. I, No. 8, Third Series, August 1844, p. 382

Victory, New York, June 26, 1844.

I went to Ellisburg last winter, and found them in a very low state. Some internal discord reigned. Elder Brewster, whom you saw at Cicero in this slate, is entirely blind, and has been for several years, so that he has not been able to take the oversight of the congregation. They had not met together for nearly a year. Through the blessing of the Lord I succeeded in healing all their divisions—enlisted eleven new soldiers—and made arrangements for going to live among them.

Brother Campbell, I have become thoroughly convinced that the churches of any size must have the labors of one Elder at least, as a shepherd to watch over the interest of the flock, in teaching, admonishing, exhorting, with all long suffering and doctrine, or they never will be healthy and prosperous. Churches that think their Elders have done their duty when they have exercised a supervision over the exercises of public worship, have very inadequate views of that subject. I think you would do well to call the attention of the congregations to this matter through your periodical.

J. MILTON BARTLETT

Princeton, Bureau county, Illinois, August 15, 1844.

After a long silence I again take my pen to address a few lines to you. The cause of primitive; Christianity in this strong hold of sectarianism, begins to look up. The church has trebled its numbers in about a year past; and among the additions are some very valuable members, one of whom, brother George McManis, from Clinton county, Ohio, is a most valuable addition to our eldership, for which we have reason to praise God and take courage. I have stood here atone for four years, (no congregation save one within fifty miles in any direction,) a mark for sectarian malice to vent itself against; sometimes almost discouraged, but confident the truth must eventually triumph. A short time since I was pointed out in a congregation by one of the *called* and *sent*, as "a water-washed white faced devil, a wolf in sheep's clothing, a preacher of damnable doctrines.

We have labored for some time under very embarrassing circumstances, being obliged to meet in a small upper room in a private building, but we hope soon to be better off. We have arrangements entered into for putting up a substantial and commodious brick meeting house, the present season, 40 by 28 feet.

I made a tour to the northeast a short time since, and became acquainted with a number of brethren in the vicinity of Chicago. There are several churches in that region, and one in the city, which have been raised up without much public speaking; but the brethren are extremely desirous to have public speakers call upon them as much as possible. I am requested to give the name of brother Freer, Chicago, on whom brethren will please to call.

J. M. YEARNSHAW

Chagrin Falls, Ohio, November 16, 1844.

I have been again on a tour among some of the churches in New York; but political strife, in addition to other things, has carnalized many minds. I immersed only three. There is a great want of help, and the churches do not always make the best use of help when they get it—generally *cannot* attend a meeting at its commencement; nor, indeed, very well at any time, except Lord's days and pleasant evenings. But notwithstanding their deficiency in some things, they are gradually and steadily gaining upon the community all around them". In Pompey and Ira, for instance, the Baptists, Presbyterians, all complain they cannot make converts as formerly, while with us the prospects brighten constantly.

I would not be understood that they do not do justice to those who labor among them. So far I know, I have reason to believe that not only would ample justice be done to such help as would do justice to the cause, but that the churches and individuals among them would do themselves the justice to improve much. It would be no hard matter to raise up churches all around those now in existence.

WM. HAYDEN.

Salem, Mass., January 9, 1845

Brother Campbell – With great pleasure I have just read your first number on Ministerial Character, &c. I am pleased that you have commenced the volume with such an article. I hope that you will permit nothing of ordinary moment to turn you aside from your purpose. We need articles going fully into detail, not only on this subject, but on all the graces and virtues which form the Christian character. If a truce were proclaimed with all "the sects" and the polemic theology for a full year, and the undivided attention of all the brotherhood given to the perfection of their individual Christian character, much more good would unquestionably be the result. Were every individual of the "two hundred thousand" who profess to rally under the banner of "the reformation," to set him or herself earnestly to work to seek for *holiness of heart, and life*—that they might "grow up into Christ, their living head, in all things"—the cause of truth, righteousness, and humanity would receive a greater impetus than by the accession of a myriad of such converts as are usually made by the efforts now generally put forth.

Kathos ho laos estin outoo ho heirus is as true of the reformers as of the sects ancient and modern. We have not the Priest and the "laity" in name, but the fact that the leading proclaimers stamp their characters, manners, sayings, tones, gestures, &c. and even the fashion of their hair, if not their coat, upon the great mass of the converts, will not be questioned by any generally conversant with the brotherhood. I know not that this can be prevented. Let us, then, who are preachers, consider the influence that we possess, and remember that to God we are accountable for its use. O that we might all consider the truth of the above maxim—"Like priest, like people"—and always think, speak, and act, as we would that others should—then our influence would be felt for good, and our ministry an eternal blessing!

I must say again, I rejoice that you have taken your pen to speak to the preachers. I hope you will not spare us. Appeal to our consciences and hearts—we have theorized long enough. I hope you will not fear to descend to the detail of small matters. We generally sleep too much, eat too much, and talk, especially about every thing but religion, entirely too much. We know that "much study is a weariness to the flesh," and we prefer retailing the discourses of our distinguished speakers; and we are better pleased with facts and arguments collected and prepared for us, than we are with the calm, persevering labor necessary to make them a part of our own knowledge. And last, but not *least*, being so destitute of that *deep, solemn, holy* feeling of the great importance of everlasting themes into which "angels desire to look-," we are unable to command the attention of our auditors unless we descend to the relation of frivolous anecdotes and incidents, or flume unnatural tone or manner better fitted for a mountebank than a teacher of morality—much less a proclaimer of the eternal sanctions of the gospel.

One of the peculiarities of John the Baptist, the Messiah, and his Apostles, was the perfect adaptation of the facts, testimonies, and exhortations, spread before the people, to the ends which they purposed to attain. Hence the Harbinger, desirous of the reformation of the people, ascertained their greatest evil—their "easily besetting sin." He then "laid the axe to the root of the tree." Covetousness being the prevailing sin of the people, he called upon them to be benevolent;—extortion being the sin of the publicans, they were required to "exact no more than that which is appointed them;" violence and discontent were the sins of the soldiers—these were reprov'd and to be corrected. No doubt acting on the rational supposition that if the people of all classes would repent of their *greatest sins*, there would remain no doubt as to the smaller: if the root of the tree could be removed, there would be no danger of the branches, leaves, or bitter fruit.

Now, sir, to make an application of these fads to the subject under consideration, I would inquire what is that which lies at the root of this want of gravity, honesty, and sincerity, on our part as teachers and preachers of Christ crucified!! Or what is it *that we need* in order that we be what is so much desired? I have thought much on the subject. I have examined myself with some care and attention. The cream of my reflections and reasonings I will submit in few words:—*Love to God*, after implicit confidence in him, is the basis of all good words and works. We need more warm, heart-felt attachment to Jesus Christ for what he is in and of himself, and not merely on account of what he has done for us, and what we expect to enjoy through him! We should love him because he is holy; or, (as some one says,) we ought to love holiness for holiness' sake. This, sir, I assure you, (in my opinion,) is the great *desideratum*. Our love for the Lord: Jesus is not sufficiently ardent. There is too much of the word and tongue love, and not enough of that which is in deed and in truth. If we loved God with all the heart, soul, mind, and strength, we never should need an exhortation to be grave, honest, or sincere. Alas! the love we have for the Lord and his cause is more intellectual than heart-felt. It deserves merely the name of a cool, formal recognition of God as our Creator; or, perhaps, more properly, as the Creator of Adam: but as having very little to do with us since. The calm, cool, philosophical feelings with which too much of the time we regard our heavenly Father, if possessed by us towards our wives and children, would never be worthy of a higher name than respect! We all *know* the meaning of the word LOVE better than we can express it! We know whether we love God with all our heart. "If any one *love* not the Lord Jesus Christ, he shall be accursed when the Lord comes."

I pray God, sir, that your efforts may be like the breath of heaven, that shall fan the little spark of love which we have in our souls into a glowing flame. Let this but be the case, and we shall need no exhortations to be *grave, sincere*, or devoted to the best interests of our fellow-creatures. May the blessing of Heaven rest upon you!

In great haste, yours, &c., in the Lord, W. W. EATON.

Our intelligent and much esteemed brother has very happily indicated the precise origin and root of godly sincerity. Its genial soil is that of the human heart illumined by the light of God's gracious countenance, and warmed by his love. The love of God poured out into the soul, is that which quickens it into life and gives it health and beauty. Of course, then, it must follow that no man *can sincerely* preach Christ who is not born from above, quickened and animated by the vivifying spirit of the "God OF ALL GRACE." Paul admits that some may preach the gospel, even successfully too, "*through envy and strife*," "not sincerely." In that, even, he would rejoice. But in that he could not rejoice, if, when Christ was preached in *pretence*, and not sincerely, no good results followed.

If Paul having preached to others, talks as if he might be "a *cast away*," how needful the inquiry propounded by every preacher to himself—'Do I preach Christ sincerely, or in pretence?' Those who act the mountebank, the mimic, the jesiing, smiling tale-teller, or the severe, caustic, biting cynic, and the sheer hypocrite, cannot, if faithful to themselves, be greatly perplexed in their inquiries concerning himself. May the Lord dispose and enable us all to examine ourselves faithfully! A. C.

Millennial Harbinger, Vol. 2, No. 4, Third Series, April 1845, pp. 167-168

SALEM, MASS., February 19th, 1845.

Brother Campbell—I HAVE just now, for the first time, read your opening speech on the influence of the Holy Spirit. To say that I am charmed, pleased, delighted, is to give but a faint idea of the satisfaction which [I have derived from the perusal!!

I often wish, when reading your productions, and those of others, to be near that I might get an answer to some suggestions which arise. This is the case at present.

With your permission I will suggest an apparent difficulty in connexion with your "*fourth*" argument on the above proposition. You say, "*Whatever is essential to regeneration in any case, is essential in all cases.*"

From the day you published your Extra on the Remission of Sins till the present, we have all understood you as substantially affirming that immersion is, to a proper subject, the consummating act in the work of regeneration. This we deem plain, rational, consistent, and fully in accordance with the word of God. We have tried and proved this by every test—natural relations, and political;—whether we argue from the nature of man and his wants or from the works of nature spread before us, they all proclaim in illustration of this subject, and in proof too, that some *open formal act is necessary in order to the consummation of any and every relation*. That baptism is the act ordained in the economy of grace, is as plain and as easy of demonstration as that "without faith it is impossible to please God!"

Now for the question: *Why have you and your correspondents expended so much time and labor to prove that there are "Christians among the sects"?* Would not your conscience have upbraided you if you had expended as much labor to prove that the *benevolence* and *morality* of Robert Owen made him acceptable to God? Are there not just as many proofs and arguments deducible from the word of God to quiet the consciences of the rejectors of the Messiah as there are to encourage the *unimmersed* to hope for heaven?

"Whatever is essential to regeneration in one case is essential in all cases," is a plain proposition; and, just as certain as it is true, if any unimmersed person enters the kingdom of grace or glory, he must enter *unregenerate!!!* Is not this conclusion legitimate?

Respectfully yours,

W. W. EATON.

We have at present but a moment to make a note on this communication. The word *regeneration* is shown in my Essay on Regeneration to have a general and a specific sense. It has also an ecclesiastic and technical sense appropriated by the schools which confines it to the heart alone. *This was the question in debate*; and in this sense our fourth proposition was advanced and advocated, as we think, quite successfully. Our brother is applying the word not at all in the sense of our debate. We never thought nor taught that men were all unregenerate to the days of John the Baptist!! A. C.

Millennial Harbinger, Vol. 2, No. 4, Third Series, April 1845, pp. 180-182

SALEM, MASS., February 10, 1845. BROTHER CAMPBELL:

Dear Sir—I HAVE an important query to submit for your examination, and to which I wish you to give as early an answer as you conveniently can. It is a rule of interpretation, and you know that a good plain rule is of more importance to a student than the solution of many problems.

I have often stated in my expositions, illustrations, &c. &c. of scripture, that *whatever meaning is attached to one principal word in a sentence, a similar meaning must be given to the same word in another member of the sentence; and, if we make one word literal, spiritual, symbolical, so must we make all the others.*

I remember that I once submitted this rule to you and your venerable father. The old gentleman objected to universal rules—he did not believe there was one. Abstract principles and universal rules he repudiated in the interpretation of the word of God!

If my memory serves me, you decided that the rule was a correct one, if instead of "*all the others,*" was substituted *all its correlates.* A *correlate* is a word having a *reciprocal relation*, or one that can be used *alternately* or *interchangeably.*

Take now, if you please, a few specifications, and test the rule: 1st. Matt. viii. 22. "Let the dead bury their dead."

Here we have the same word twice; and the former means the dead figuratively, and the latter literally.

3d. Rom. v. 12, 14. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression," &c. &c.

If I understand the expositions given in the Harbinger during a few years past by Dr. Richardson and yourself, you make the former death primarily *separation from God.* The latter must certainly mean the dissolution of our mortal frame.

3d. 1 Peter iv. 5, 6. "Who shall give account to him who is ready to judge the quick and the dead. For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit."

The first occurrence of "death" in this case means, unquestionably, the literally dead; but can the same be said of the latter? Dr. Macknight explains the latter as referring to the "dead in trespasses and in sins."

You have now before you three plain cases—from the Lord Messiah—Paul—and Peter—on which I would just remark, that if they used language in this manner—if they mixed up the literal and figurative in their plain addresses and narratives, how shall we come to any certain conclusions in our expositions of prophecies, &c., &c., spread out before us in language highly figurative and symbolical?!!

You will confer a favor on me, and, I doubt not, aid many of your readers, by giving this rule an early and careful examination.

Yours respectfully,

W. W. EATON.

NOTE BY THE EDITOR.

On the eve of my departure from home for a few weeks, I have only time to observe on the important case submitted,—It is not strictly true that whatever meaning is given to a word in one part of a sentence is given to the same word in another part of the same sentence. This must be true in all cases where a word is used as the *subject* or as the *predicate* of one proposition; otherwise the proposition would be logically false. It must be taken in the same *sense*, and in the same *extent* of signification in such cases. But frequently words are used literally and figuratively in the same sense, for the sake of *antithesis* and point. This is both beautiful and useful: such as in the case, "Let the dead bury their dead." The word *dead* indeed means in both cases the destitution of life; but not the same kind of life.

In the case of Rom. v. 12, H—"Death by sin," and "death passed upon all men"—"Death reigned from Adam to Moses"—*Death* is always taken in the same sense. It is the subject of a logical proposition, and must always indicate the same thing. It is here natural or temporal death. If death "primarily mean separation from God" in Gen. iii—"In the day thou eatest thereof thou shalt surely die"—it will not follow that it does so in Rom. v. 12, according to the rule alleged with regard to the similarity of sense of words in the same immediate context.

The example adduced from Peter is more to the case on hand. The dead, in contrast with the living, must, as our correspondent alleges, be taken in its literal acceptation. The meaning of *dead* in the second case may be of different import, because the subject of another proposition. Whether it be taken in the second case as in the first, must depend on the circumstances that decide the proposition to which it belongs. We read the verse—"Who shall give account to him that will judge the living and the dead." This, as our correspondent says, certainly means the literally dead. But, in the second case;—The gospel was preached to the dead—to the Gentiles "*dead in trespasses and in sins,*" that they might live to God in the spirit, although condemned by their old companions in the flesh. The "*living to God in the spirit*" suggests another sense of the word *death* in the second part of the verse, as much as the *dead burying their dead* indicates a different meaning of the word in the latter part of the period.

A. C.

Millennial Harbinger, Vol. 2, No. 7, Third Series, July 1845, pp. 308-310

SOME HOPE OF NEW ENGLAND YET!

SALEM, MASS., June 12, '45.

Brother Campbell—I HAVE more faith in the spread of pure, primitive principles—especially in theory—in the land of the Puritans, than I have had for some time. They are not "past feeling"—in reference to the soundness of their views on first principles. There is life yet. The religious communities, remind the careful observer, of the "Calvinistic," or as they are now technically called, "Evangelical" views of man "dead in trespasses and sins." They teach us that the sinner is dead in sins, yet he is active in regeneration! But, alas! his activity is all in opposition to his regeneration till God by a direct, naked act of his Spirit, makes him alive—creates him anew in Christ Jesus!!

Such is the state of those communities which fear an onset from the brethren from Ohio. The idea of sending missionaries from Virginia and Ohio to New England to convert her sons to primitive Christianity, is to many quite startling; especially when there are missionary societies just now coming into existence to evangelize the West. For my own part, I am quite happy to hear of exertions being made by the various religious societies, whether East or West; if they have for their object the circulation of God's word. I feel no disposition to oppose the missionary operations of any party, except they keep from the people the word of God. By God's grace I will oppose even my own brotherhood if they should attempt to teach men Christianity, and at the same time keep from them, in their own vernacular, the oracles of God.

The "Regular Baptists" simply announce the mission without note or comment. The Free Will Baptists publish the fact, and caution their readers to beware of the "heresy." But the "*Christian Connexion*" announce something about it, but falsely state every fact in connexion with it, except merely the preachers' names. The "*Genius of Christianity*" publishes these statements without note or comment. The political papers, Pro and Anti-Slavery, do the same.

ELDER P. R. RUSSELL, OF THE CHRISTIAN HERALD, has made the only manifestly false statements. With the Harbinger before him—the utmost stretch of charity cannot excuse him from the charge of making these statements purposely to prejudice, mislead, and

deceive his readers. To determine whether this was really the fact, I wrote to him immediately; and although two numbers of the Herald have since been issued, no notice whatever has yet been taken of it. The following is a copy of the note:—

CORRECTION OF ELDER RUSSELL'S STATEMENT.

"SALEM, Mass., May 29th, '45.

"*Brother Russell*—It is NOT TRUE 'that four or five preachers from *among the Virginia Disciples* are to make a preaching tour to New England the present season.' The Harbinger's report is, that 'a few liberal churches in Ohio and *one* in Virginia have agreed to allow their Evangelists to make a tour to New England during some three of the summer months.'

It is NOT TRUE that the men whom you name are 'slaveholding preachers'—no, *not one of them*. They have no more connexion with slavery than the Editors of the Christian Herald. The Christian connexion in the free states fraternise with their Southern slaveholding brethren. Do they not? Whether these men, to whom you refer, do so, or not, *is problematica!!!* 'Tis probable they do.

With brother Leaphear, (the only one of Virginia,) I have a slight acquaintance. He is an Ohio-man! The others I know only by reputation. Brother L. has for a short time been preaching in Wellsburg, Virginia. If all the clergy of these United States, for the same length of time, viewed the institution of slavery in the light in which, I think, it appears to him, its days long since would have been numbered.

Brother Russell, if I have not greatly mistaken your character, I think that an intimate acquaintance with these men would create in you a desire to hail them as fellow-laborers in the great cause of human rights—of truth and righteousness.

Fraternally yours,

W. W. EATON."

REMARKS.

Why, brother Campbell, did this same Elder Russell give you, brethren Taffe, Fanning, and others such a hearty reception in 1836, and now so unwilling that his brethren should hear those whom you commend?! He pretends that it is on account of his antislavery zeal. But what are the facts? Previous to your visit here he was one of the most zealous abolitionists in this part of the country. You and your friends were nearly all residents of slave states. It was then no objection. He was then very willing to avail himself of your labors. He then had confidence in his own sentiments. No man fears to give another a hearing when he is confident that his own views will bear the test of reason and scriptural investigation. Recent developments prove that Elder R. has not so much confidence in his former conclusions as heretofore. I hope the transition will not be farther from the truth, as the above would seem to indicate.

His opposition is not in consequence of his zeal for freedom; for he manifests not a tittle of the interest in the antislavery cause that he formerly did. Why, then, do you ask, does he try to prejudice the public mind? Why endeavor to prevent the brethren from Ohio getting a candid hearing? Manifestly because he is opposed to the principles which they inculcate. He has been, *professedly*, a great advocate of "liberal Christianity," freedom of thought and speech—free, full, and candid discussion of all the great principles of truth and righteousness. Why, now, should he be filled with fear?! He who builds upon the Rock fears no storm—he who builds on the sand is alarmed at every cloud that darkens his horizon; and well he may, for he is in danger.

In great haste, yours in the good cause,

W. W. EATON

Millennial Harbinger, Vol. 2, No. 10, Third Series, September 1845, p. 429

Chagrin Falls, Ohio, March 27, 1845

I consider it due to our Canadian brethren to give a brief account of my tour among them recently. I spent the winter there, and arrived home in safety on the 19th instant. There are 8 or 10 churches in Canada West. I visited 7 of them numbering in the aggregate 400 or 500 members, and possessed of considerable talent for teaching and ruling, especially in the township of Eramosa. They are not possessed of much talent for proselyting; but their influence is good, for indeed they are at least as orderly, religious, and liberal, as any disciples I have seen. I saw a brother Thomas Scott, of Toronto, (I was not there,) a brother of good talents and well read in the scriptures, who, if he would devote himself entirely to the work, would, with the other gifts there, be able to achieve much, by the blessing of God, through that country. Indeed, I do not see why brethren should go from here to help them, when there is so much talent there. Truly, it is a pity that there could not be some sort of compromise or organization that would enlist, in every section of the country the gifts and means in the bosom of the churches, for the furtherance of the gospel. One man will not contribute any thing to a brother for his *preaching*, because that would be on the hireling system; but he would contribute freely to support a brother laboring as an editor. Another will not contribute to a preacher as a remuneration for his time and expenses but will be quite liberal if the preacher is a poor man. Others will pay best those who live farthest off, or who make most converts. These remarks apply not to those churches I visited; but I have seen too much of these things.

There were six immersed, and they, I doubt not, understood the gospel well.

There seems to be a general apathy, so far as my observations have extended for a year past, owing to the unusual and unnatural excitements on the subject of religion for a few years past. For fourteen years the 'Revivalists' and 'New Measure' men have 'stimulated' the public mind into a phrenzy; Mormonism has been in existence about as long with its extravagances; our brethren have not always been free from imprudences bordering on enthusiasm; and last, not least, the Adventists have created an unhealthy state of feeling, which, with their disappointments of the time, have reacted, and with every thing else, have combined to produce such a state of things as make it difficult to do any thing. Finally, when I came home I found that the preachers in our county had literally gone—"one to his farm, and another to his merchandize."

WM. HAYDEN.

Millennial Harbinger, Vol. 2, No. 10, Third Series, September 1845, p. 431

OBITUARY.

DIED, in the 47th year of his age, at his residence in Richfield, Summit county, Ohio, on the 10th day of July, our ever esteemed brother JEWETT M. FROST.

He enlisted early in the cause of our Divine Master; and though the current reformation was unpopular in this quarter at the time, and its friends few and oppressed to the dust, he embraced it, and always stood firm. He laid up an unusual fund of sacred knowledge, and was always ready to communicate the same, or his substance, for the advancement of the good cause, or for the relief of the distressed of mankind. He died as he lived, having the spirit, and following the example of our once humbled, now exalted Redeemer. His faithful and Christian consort has lost a husband of unusual excellence—his family a father of deep affection—and the church, one of her most useful and worthy members as well as an efficient and esteemed

Elder. M. L. WILCOX

(Wilcox was Marshall Wilcox, who preached in Clinton in the 1830s. Frost was from Riga, NY and got Wm. Hayden to preach there)

Millennial Harbinger, Vol. 3, No. 6, Third Series, June 1846, p. 357

Oshawa, Upper Canada, April 27, 1846.

I have nothing new to communicate. The cause in this land is in its infancy. We are not numerous; but we can compete, as touching character, piety, and intelligence, with any thing that can be produced among the various religious denominations about us. Our churches almost universally are well organized, meet every first day to break bread, and live harmoniously under the directions of a well informed eldership. The cause being thus placed in such hands, how can we help prospering and living comfortably!

JOSEPH ASH.

Millennial Harbinger, Vol. 3, No. 6, Third Series, June 1846, p. 358

"ELDER W. W. EATON" OUR much esteemed and beloved brother EATON, who has for some time been engaged in the ministry of the word in the city of Salem, Massachusetts—indeed, for the most of the time since he resigned his professorship in Bethany College—has been induced to return to St. Johns, where he is about to prosecute his labors in the word and teaching. We should be glad to send him some help in that field, but cannot induce any one to go just immediately. We pray for his success in the work of the Lord. Knowing his zeal and devotion to the cause of primitive Christianity, and his ability to present the truth in an acceptable and convincing manner, we doubt not that his labors there will be as useful as they have been in other places. He will act as Agent for the *Millennial Harbinger*, both at Eastport and St. Johns. A. C.

Millennial Harbinger, Vol. 3, No. 8, Third Series, August 1846, p. 358

Coburg, Canada West, June 30, 1846.

I am sorry to inform you that my father, CHARLES POMEROY, Sen., died on the 22d instant, of apoplexy, after three days illness, aged 65 years. When seized he said to his physician and friends, 'if there could be any thing done, to do it; if not, he was resigned.' Those were his last words. After this, when utterance failed him, he sung a hymn: the words could not be understood, but the tune was quite familiar to those around him. This was about half an hour after he was taken ill. For a day and a half he appeared quite sensible, although he could not hear or speak. The remaining time he lived he appeared quite unconscious of what was passing around him and drew his last breath without the least pain. For a year past he had enjoyed very good health, during which time the exercises of the Lord's house were his principal enjoyment. Those he attended constantly, and engaged in them with great fervor and delight. He was a professor of Christianity for thirty years. R. P.

Millennial Harbinger, Vol. 3, No. 11, Third Series, November 1846, p. 672

Clarence, New York, September 18, 1846.

I wish, in the fewest words possible, to give you an account of a meeting held by myself in South Sodus, Wayne county, New York, in order to show what can be done (contrary to the generally received opinion among the brethren in the South and West) in the East, in the spread of the gospel, when a fair effort is made.

Thursday, September 3d, I commenced the siege, which was to continue for eleven days. There is no church in this place but that of the Methodists, for which reason they have become very proud and haughty. Thursday and Friday evenings there were two, and Saturday and Lord's day afternoon there were five Methodist ministers at my meeting. On every occasion I invited them to reply, either for or against what I had said; but they refused.

I did not extend an invitation for any to obey until the eve of the 12th, when a Presbyterian lady rose, whose husband is an infidel.—Lord's day morning two more, one a Methodist gentleman, the other the wife of a Free-Will Baptist, rose. At 2 o'clock P. M. I spoke in the house of our Baptist friends, where I immersed these three persons. But this is not all. Ten of the most substantial and wealthy Methodists of that place, some of whom have left the church, and some of whom are still connected with it, pledged me their word and honor that whenever I returned to organize a church, they would unite. Two of these were converted at 13 years of age, under Dr. A. Clarke's preaching in England. In addition to these there were three of the Regular Baptists, and this Free-Will Baptist brother in connection with two young men who had been immersed, but had not united with any church; who all declared to me their determination to unite whenever a church should be organized. These, added to the three I immersed, and one sister who resides there, would make twenty.

But again: One Methodist said, "I will give one hundred dollars cash for building a meeting-house." Another said, "I'll give fifty dollars." Another said, "I'll give forty." This one is an infidel. Another said, "I'll give thirty;" and another, twenty dollars. Thus you see we can claim twenty members, and two hundred and forty dollars to build a house. Now if this be the result of only fourteen lectures, and that too where no Disciple's voice was ever before heard, why is it that the churches do not say to the evangelists, Go and convert these people! O how soon the world would be converted if this were done! But, says one, "The people in the East do not love the gospel." This, however, is not true. The only thing required is, to make the right kind of effort—stay with them until they are *thoroughly* convinced. The people in the East love the gospel as much as any others; and among the people of "regular habits" is the place I would go to preach the gospel of peace. To the Lord be all the praise! H. K. NEY.

Millennial Harbinger, Vol. 4, No. 3, Third Series, March 1847, p. 175

Oshawa, C. W., December 13, 1846.

We have had some ingathering to the churches within a few miles of this place. The church at Pickering has received some 8 or 9, I think, by immersion; do. in this place 2 by immersion, and some 5 or 6 by the right hand of fellowship, previously immersed; that in Darlington, some 15 or 16 by immersion, and 5 or 6 who had previously been immersed and been members of the Christian Connexion, so called. Among the new converts are some of splendid talents, and they are all of the more intelligent thinking class. I may be permitted to name one or two: In Bowmanville (Darlington) there is received among the immersed brother J. Simpson, a man of great influence, magistrate, &c., and endowed with fine talents, which he is already improving in the best of causes. We reckon much on his zeal, piety, and talents as a public speaker. Another brother, C Lister, a young man of great promise, is commencing also to occupy a public station. We count the acquisition of these two of great service to the cause. Prospects in all the above named places are still very flattering for more converts. We do not count by the hundred or thousand, as you do down South or up West, but

all the ground we get we keep. The brethren in Darlington receive a powerful (if low slang is powerful) opposition from the Congregational minister at Bowmanville, and the result is, he has lost several of his best members, who have- been immersed, and almost totally broken up his flock. Brother Lister was one of his Deacons. All the above has taken place since last June. J. ASH.

Millennial Harbinger, Vol. 4, No. 4, Third Series, April 1847, p. 237

Toronto, U. C., February 9, 1847.

The church in this place now numbers about 35 members. Recently we have had 42 aded by immersion and 7 by letter, but nearly as many have gone to other parts of the country to reside.

ROBERT BEATY

Millennial Harbinger, Vol. 4, Third Series, 1847, Extra, p. 6

Agents for Bethany College

UPPER CANADA.

Elder James Black, ~Guelph, Gore district

James Lesslie, Toronto City

Joseph Ash, Jr., Oshawa, Home district

David Oliphant, Picton

W W Eaton, Si John, New Brunswick

Millennial Harbinger, Vol. 4, Extra, 1847, pp. 7-8

PROSPECTUS
OF THE THIRD VOLUME OF
"THE CHRISTIAN."

The necessity of an independent journal, in these Provinces, devoted exclusively to the dissemination of Bible doctrine, must be apparent to every one who has given the subject any consideration.

"The Christian," for two years, sustained the character of an impartial publication; permitting every honest man to speak to the world through its pages. Few, if any, who patronized and read the previous volumes, but are desirous of its continuance. This Prospectus is issued in order to ascertain, definitely, who, and how many, will sustain such a periodical

The Oracles of God, heard, believed, and obeyed, according- to their most obvious acceptance, without any human admixture, are necessary to the freedom and joy of a disciple of Christ.

Under this conviction, "The Christian" shall endeavor to call the attention of its readers to the pure, holy, life-inspiring and life-giving principles of the gospel facts commands, and promises. Those who have wandered from the fountain of living waters, to slake their thirst at the stagnant, broken cisterns of man's invention, it shall endeavor to call back to the word of the Lord. The errors, whether in faith or practice, of the age in which we live, it shall exert itself to expose and correct. As heretofore, it shall oppose nothing which it does not think highly injurious to the peace of Zion, and the well-being of man for time and eternity.

Having so many practical truths connected with the present and future salvation of the hurmn family, to engross its attention, it shall not permit its pages to be encumbered with either human opinions or vain speculations.

In the prosecution of the above plan it shall study to treat principles and men in the spirit of the gospel. Under the ennobling motives which ever animate the soul of those who love God supremely, and their neighbor as themselves, shall "The Christian" make its onward march.

It promises to be worthy of its name: doing good to all, so far us it has opportunity. Speaking the truth in love, it shall seek to advance the present and future happiness of all. It shall do unto others as it would that others should do unto it. Its readers shall continually be pointed to glory, honor, immortality, and eternal life, through Jesus the Messiah, the Son of the living God.

"The Christian" shall be of the same superficialities as the previous volumes containing sixteen pages per month. Terms—Half a Dollar a year, always in advance.

W. W. EATON.

Saint John, N. B, Sept. 16th, 1846.

Millennial Harbinger, Vol. 4, No. 12, Third Series, December 1847, p. 717

"WITNESS OF TRUTH"—VOLUME III.

THIS work recommends the Bible as the only book of genuine theological authority. It is not sectarian. Not to favor the interests nor sustain the distinctions of party, but to expose and destroy partyism, it labors. And while it presumes to show the unhallowed encroachments, tyrannical traditions, and fearful apostacies of the Papal reign, it also endeavors to teach its readers the simplicity, purity, and all-sufficiency of that sacred system alone developed on the pages of the living oracles.

We labor in the WITNESS to ascertain, illustrate, and sustain truth—to examine, unmask, and discountenance error. For this purpose we also invite all men of mind, among all denominations, to appear on our pages, either for or against, in order to the detection of the false, and the establishment of the true. Yielding to no other but divine authority, and recognizing 'the one best Book' as the simple test of all religious truth, we desire to follow, and only to follow, where it leads.

In a word, we give all diligence to pull down the 'strong holds' both of Papal and Protestant 'powers of darkness'—to elevate the Bible to its just rank, and show that it has a tongue to speak and reveal the will of Heaven—to prove the inutility and vanity of all human improvements upon divine institutions—to preach the gospel in original style—to encourage and refresh the saint in his pilgrimage towards the heavenly Canaan—to unite all the beloved of the Lord in one spiritual and blessed community. These are our themes—these our objects.

Volume III. of this work begins with the beginning of January, 1848. It contains 24 pages largo octavo, stitched and covered, mailed every month, at the low price of Five Shillings or One Dollar per annum. The preceding volumes have been issued from Picton, but the next volume will be published in Oshawa, Canada West; to which place nil communications will please be addressed. Letters and papers from the United States invariably marked *via Lewiston*. We solicit the aid of our friendx and brethren on the American side, as our patronage in Canada, by reason of the limited population, and the complexion of the religious community, must, for considerable period, be circumscribed. D. OLIPHANT, *Editor*-

Wainfleet, U.C., February 11, 1848.

It will, no doubt, be interesting to you to hear of the cause of the Redeemer's kingdom in this part of Canada West. A young and flourishing church has arisen here in the township of Wainfleet, Niagara district, organized in the year '45, numbering nine members, which was commenced by the labors of brethren Landis Correll and D. Oliphant, and has increased since that time to twenty-six. Eleven of that number were baptized during the labors of brother A. S. Hayden in October last, who visited us. The brethren were strengthened and much encouraged to press forward toward the mark of the prize of the high calling of God in Christ Jesus. May they be preserved unto his heavenly kingdom should be the prayer of all those who love the Lord in sincerity.

The brethren in this place and elsewhere in Canada, so far as known to me, deeply sympathize with you in your persecutions and loss in your family, knowing that you had sorrow upon sorrow. We regret to say that Mr. Robertson, Secretary of the Scotch Anti-Slavery Society in Scotland, while advocating freedom in one sense, is holding to slavery principles in another form, by not allowing you to express your opinion on the subject of slavery in private without denouncing you in public the same as a manstealer. There is no doubt that he will see his folly, if he does not repent of it.

THOMAS BRADT

Wainfleet, Canada West, October 6, 1848.

Since I saw you at the Canfield and Bedford meetings, nine persons have obeyed the gospel, chiefly through the instrumentality of brother Daniel Stewart, who is now laboring with us. Six of the above number were baptized in Lake Erie, on the shore of which were assembled about two hundred persons, who were perfectly astonished at the scene. The wind roared, the rains descended, and the billows tumbled; notwithstanding all which the candidates advanced boldly and joyfully into the agitated waters, the multitude beholding in silence and with deep interest. It is, I presume, encouraging to you to hear of the progress of truth in this Province. We all sympathize with, and wish to see you very much. We look with perfect contempt upon the conduct of your tiger-like persecutors in Scotland. It seems as if an avenue of the bottomless pit burst open there, heaving forth furious locusts, eager to devour. Your opponents in Europe and America on the subject of slavery, may foam, and snarl, and bite; but they never can shake your views on that topic, irrefutably sustained by the oracles of heaven.

The Lord protect and make you a blessing to myriads! A. CLENDENAN.

I am glad to hear that brother Daniel Stewart is in the field of labor, and hope to hear of his increasing usefulness. A. C.

St. John, October 23, 1848.

I have recently immersed six young persons into the faith of the gospel, who have become members of the congregation of the Lord in this city. If I could obtain two or three true fellow-laborers, with whom I could cooperate in preaching and teaching in this region, I think much good might be done; but as it is, my attention is so much divided by my numerous labors, that but little can be effected. I have been hoping, laboring, toiling, and praying that we might raise up some efficient laborers among us for some time; but nothing yet has been fully developed; so we plod along very slowly, hoping and praying that some of your western heralds may catch the missionary spirit and look towards the rising sun for a field of labor, and for many to arise and call them blessed. W. W. EATON

MEMORY.

FALLS OF NIAGARA, 22d December, 1848, p. 169.

My highly esteemed Friend—Your movements since we parted at friend Parmley's, in New York, have deeply interested me. Your correspondence with your daughter affords a vast field of instruction and entertainment. In your hurried and hard mental working you display ***** I hope your letters will be published in a separate volume.

I am not insensible to your deep affliction in the removal of your dear child in your absence. I can feel with you, as God in mercy took five of my seventeen, and I bless and praise my heavenly Father for having done so. I have no anxiety about them: they are safe. Those that remain, although a great comfort, are subjects of great anxiety, while the Lord has been gracious concerning them. I have twelve living, while my grand-children, sons-in-law and daughter-in-law, now number sixty. Next Lord's day my wife and I complete our 50th year in the marriage covenant, while blessed with health, peace, and abundance; and, above all, with a well-grounded hope of eternal blessedness through the atonement of the cross.

I send you a subject which has long occupied my mind. I hope you will give it a place. I wish to call forth attention to it, and shall rejoice to have your views; but before you give yours, I should rejoice to hear others, and then your comment.

An article of mine appeared in the "Christian," edited by your friend Eaton, of St. John, New Brunswick. As to the Baptists in Canada, they are all at war. The Devil is let loose. Oh! how the Disciples should fast and pray to be upheld!

Your sincere friend,

J. BUCHANAN.

FALLS OF NIAGARA, December 17, 1848.

This was James Buchanan. An article about memory follows his letter, followed in turn by Campbell's comments:

The above communication from our brother Buchanan, deserves the consideration which he requests. Our correspondent, though for more than a quarter of a century the British Consul at New York, (which station was never filled more satisfactorily to both countries by any Consul than by him,) never seemed so engrossed with the duties of his office or the affairs of the world as to forget his obligations to the Lord, his church, and people. I have always found him greatly interested in the great cause of human redemption and exhibiting an absorbing interest in the progress of the gospel.

I had the pleasure of seeing his name inscribed, in a very complimentary style, in Westminster Abbey—the only living man on earth who has his name deep cut in marble there, amidst the illustrious dead, where repose the ashes of kings and conquerors—of earth's great ones—poets, philosophers, orators, statesmen, and public benefactors. But to have his name embalmed in the affections of the Redeemer's friends on earth, and to be enrolled in heaven amongst God's elect, is an honor infinitely greater and more desirable than the highest niche in the highest temple standing on earth, whether devoted to the honor and fame of the living or of the dead. A. C.

Ira, Cayuga county, N. Y., Nov. 22, 1848.

DEAR BROTHER CAMPBELL—It becomes my painful duty to inform you of the death of our most amiable and excellent sister HARRIET ST. JOHN, who departed this life on the 26th of October last. She was long a professor of Christianity, and being possessed of great moral worth, she was one of our purest spirits, and in her death the congregation has suffered an irreparable loss. At the time of her death she had just entered her 41st year, and had for a long time been laboring under the influence of disease, which she bore with Christian resignation; and when the time of her departure arrived, she left us in the triumphs of the Christian hope, and we all look forward, hoping, by emulating her noble example, to meet her in the bright world, where full fruition follows love.—The congregation unites in its condolence with the afflicted relatives of the deceased. Yours in love,
J. M. SHEPARD

ERAMOSA, Canada West, April, 1849.

With your permission, I will record the name and register a notice of one highly esteemed among us for the consistency of his Christian character.

On Lord's day, the 15th inst., as the sun went down, our venerable and beloved Father STEWART, in the 70th year of his age, and 50th of his pilgrimage, fell asleep in the Lord. His memory will long be cherished by his Christian friends on both sides of the Atlantic, as a man who walked in the fear of the Lord and kept himself in the love of God; as a Christian Reformer, who revered the Bible and rejoiced in every fresh discovery of its truth; as a Christian brother, whose religious sympathies awoke into manly exercise and Christian devotion; as a husband, father, friend and neighbor, whose social character was governed and ennobled by the principles of Christian virtue.

Father Stewart was a native of the parish of Moulin and county of Perth, Scotland. The development of the transcendent love and glory of the Son of God he received through the preaching of Mr. Stewart, the parish minister, the trophies of whose eminent piety and zeal have lived and flourished in various climes. Having embraced the Saviour, he desired to be conformed to his sacred will, and soon discovering a higher degree of conformity to the laws of Christ in a dissenting church, he attached himself to it—a congregation of Independents. His attention was soon afterwards directed to the subject of baptism, and after being baptized, he united with a Baptist congregation. Here also, though no dogmatist, he was a Reformer, and carried some useful reformatory measures. Remaining under the Baptist banner upwards of twenty years, he emigrated with his family to Canada, and planting his stakes where congenial religious privileges existed, continued in their enjoyment till his death. The *Millennial Harbinger* having fallen into his hands shortly after his arrival, he carefully read its pages, and soon gladly hailed in them an advance in religious reformation which he aided forward by the weight of his character. Our valuable and deceased brother Stewart was a disciple

"Who hail'd with joy the morning that roll'd the Lord's day round, . And in the courts of worship was ever to be found."

Nor was it in the courts of the Lord only he enjoyed the sweets of social worship. At his family altar, morning and evening, he worshipped God. He has gone, we fully trust, into his presence.

Where the saints of all ages in harmony meet,
Their Saviour and brethren transported to greet;
While the anthems of rapture unceasingly roll
And the smile of the Lord is the feast of the soul.

JAMES BLACK.

A word to Publishers who have on their exchange list "The Christian."

Brother Campbell—THOSE for whom this notice is designed, I presume, are readers of the *Harbinger*. For this reason I will trouble you for a small corner of your publication. The call of brethren and friends, and peculiar circumstances, and not my own ambition, brought me before the public as an Editor. Forming my judgment on the approbation of a few—in my opinion, judicious friends—I imagined that a work conducted according to my taste would command a circulation equal to its expenses. But in this we have been disappointed. "The Christian" closed its brief career with the year of 1848! The especial design of this note is to thank those brethren who have favored me with an exchange. For their magnanimity in so doing, I wish to express my gratitude. I shall not soon forget their well intended compliments paid to my poor efforts. I wish also to add that as they are no longer under any obligation to retain the *Christian* on their exchange list, I shall not consider myself forgotten or neglected should I not continue to enjoy the pleasure of receiving their respective publications. May Heaven's best blessings be abundantly showered on all the means being used for the growth and strength of Messiah's kingdom! Yours in the hope of the gospel, W. W. EATON.

ST. JOHN, New Brunswick, May 30th, 1849.

We regret that our devoted brother Eaton has not been sustained in his endeavors to publish the "Christian." We attribute it not to a want of merit in himself, as he is modestly inclined to do, but to the fewness of our brethren in his region. May the Lord bless him and open for him other fields of equal or greater usefulness!
W. K. P.

POMPEY, Onondaga Co., N. Y., Aug. 26, 1849.

Bro. Campbell—It is my painful duty to announce to you the decease of sister ADELIN M. BALL, consort of Calvin S. Ball, of this place, after a protracted illness. She calmly expired on Friday, the 24th of August, in the 40th year of her age.

She has long been one of the brightest ornaments of the church of the Disciples, in this place. Most amiable in all the relations of life; she had endeared herself to all by her exalted virtues, and has left a large circle of sorrowing friends, who will long hold in fond remembrance her many excellencies, and who hope, by imitating her noble example, to meet her in the mansions of bliss, where "all tears shall be wiped from all faces," and death shall have no power to harm.
J. M. SHEPARD.

CHAGRIN FALLS, Cuyahoga County, O., Nov. 22, 1849.

Brother Campbell: I returned, two weeks ago last night, from a tour to Western New York, of seven weeks—four weeks in Erie county, in company with Brethren A. P. Jones, Isaac J. Brown and John Doyle, in the churches in Williamsville, Lancaster and Clarence—28 were immersed during the time, and prospect good for more. Brother Doyle came with his family to Williamsville, in September, from Nova Scotia, where he had labored hard, under great disadvantages, for many years. He is one of those who finds, by personal experience, that the gospel is not only preached to the poor, but the poor preach it. Disinherited by his father (an Irish Catholic) for becoming a Protestant; and after laboring as a Baptist preacher some time, he fell in with the Harbinger, and took Primitive Christianity with primitive zeal, laboring with his hands to support a rising family, traveling on foot, and preaching to the poor. The seasons and times proving hard, he was obliged to leave for a place where manual labor would secure a competence. He is a brother of great religious and moral piety, possessing good speaking gifts, and is very bold for Christ. I doubt not, with God's blessing, he will much help to increase the number, character and influence of the disciples of Christ in Erie county, or any where that his lot may be cast.

Three weeks of my time was spent in Cayuga county. The churches in Throopsville, Clarksville, &c., are doing well—i. e., they are gaining in all respects—and have the greatest influence with the surrounding communities they ever had. I have been acquainted with them for seventeen years, and think I know them well. During my stay 16 were immersed, and more were looked for soon. Our esteemed brother John M. Bartlett, lives and labors among them. He had the unspeakable pleasure of immersing his youngest, and the last of his children who had lived to be old enough to obey the gospel. It was truly affecting to see an interesting and intelligent family; one after another, giving themselves, all in the morning of their lives, to the Saviour. O! what encouragement have parents, under the true gospel, beyond what they had under Calvinism (sic) to diligently train their children for God and eternal life! These meetings, and, indeed, all in both counties, I am sure will not soon be forgotten, neither can I ever forget them.

I saw, also, Brother Y. I. Lowell, and heard him preach one excellent discourse, but he labors elsewhere than the places mentioned. The churches, from observation and report, in Western New York, are certainly in a more vigorous and healthy state than ever before. They have heard, with much joy, of the attempt of the brethren in Ohio and elsewhere, to get up a Sunday School Library, and, I doubt not, will be very glad to learn of the disposal of the business by the Convention in Cincinnati, in October

Yours, as ever, in the Lord, WM. HAYDEN.

Millennial Harbinger, Vol. 7, No. 1, Third Series, January 1850, p. 57

NEWSTEAD, Erie County, N. Y., Nov. 26, 1849.

Brother Campbell: In Alden, in this county, (a new place,) where Bro. Doyle (from Prince Edwards Island, in the British Province,) and myself have been laboring for a short time, 11 have been immersed, and the prospect good for more. At Lancaster, 1 immersed and 1 reclaimed. The permanent brethren, with myself, desire that your useful life may be prolonged, and that you may be delivered from the pen of slander.

Yours, in hope, J. J. BROWN.

Millennial Harbinger, Vol. 7, No. 2, Third Series, February 1850, p. 113

FALLS OF NIAGARA, Nov. 9, 1849.

Ere this memorable and melancholy year has fled, allow me to inscribe on a leaf of the Harbinger a tribute to the memory of a friend—one of the many whose sudden loss the living have been left to mourn. At Maple Grove, in the vicinity of Cobornrg. C. W., on the 25th August, Miss JULIA WADE, aged 22 years, departed this life, trusting in her Saviour for that "life and immortality" which he brought to light. Glory be unto his name! How blest the thought, that we can apply to our dear departed Christian friends the soul-exulting language of one of our hymns:

While everlasting ages roll,
Eternal love shall feast their soul;
And scenes of bliss forever new,
Rise in succession to our view.

The virtues of social life had a dwelling in her heart; she had humility to confess her faults, and courage to obey the dictates of her conscience; and closed her brief but not unprofitable career with a calm and serene trust in God.

D. F. S.

Millennial Harbinger, Vol. 7, No. 2, Third Series, February 1850, pp. 113-114

IRA, N. Y., February 9, 1849.

It has become my painful duty to record another triumph of the King of Terrors. He entered the ranks of the Disciples of Jesus, our King, and marked for his prey one of the young and promising of our number. MARY JANE KELLOGG is no more! She expired on Tuesday, the 9th of January, 1849, aged 24 years, 9 months, and 17 days. At the age of 17, she obeyed the Saviour in the primitive manner, being buried with him by baptism, and rising to walk in a Christian life. She possessed a mind of more than ordinary vigor; of clear perception; good logical powers, and of rare firmness. She was always ready to defend what she believed to be truth. In her death, humanity has lost one of its finest specimens; the church one of its most competent and promising young members; her parents the light of their eyes and guide of their steps, she being the only child left with them to beguile the hours of solitude and enliven the social circle with her cheerful smiles and interesting conversation; her brothers and sister an affectionate sister, whose loss they will long lament, as the place vacated by her can never be filled.

In the year 1843, her parents took under their hospitable roof Lovina Ketchum, a young Christian sister, a motherless child, dying with consumption. Mary became her attendant and nurse, who, by her assiduous care and unremitting attention—often rising in the dead of night to allay her distressing pain, by magnetic influence—contracted the fearful disease of which her sister in Christ was dyed. The disease, at times, seemed to yield to medical prescription, and buoyant hope gladdened the hearts of her relatives and friends, with the view of returning health and lengthened happiness. But soon, like a tiger breaking from his cage to spread terror and desolation around him, it would burst forth again, and crush, in bitter disappointment, the anticipations of anxious friends, till, at last, all hope of her stay on earth expired. She conversed freely with the writer of this article in relation to her future prospects. During her illness, she said: "In health, I think one ought to prepare for death—then no fearful forebodings will corrode the mind." After confinement to her bed, and being no longer able to rise to take her meals, I called to see her, and was shown into her room. The meeting was unexpected, and her emotions on seeing me were intense, but she soon found relief in a flow of tears. In a moment she

brushed them away, as if they were unbidden intruders, and with a smile that an angel might covet, she said: "It makes me feel bad when I see friends that I love, to think that I am soon to leave them; but I have no fear of death." A few days before her death she said to her mother: "Don't grieve so on my account; I have no fears of the future; all looks bright and clear." On Lord's day she took an affectionate leave of the family, saying, subsequently: "I had hoped to enter into rest to-day—the day on which my Saviour rose from the dead—but if I must continue longer, I will try and be reconciled." From this time she was the subject of much physical suffering; but finally, on the day above mentioned, she fell asleep without a struggle, or the movement even of a muscle. On the following Saturday, at 1 o'clock p. m., I addressed a large audience of weeping relatives, and sympathizing neighbors and friends, from Job xHi., 15, first clause, and 3d Cor. xv., from the first to the tenth verae inclusive; who then, as she had requested, deposited her mortal remains in the yard near her father's dwelling, to rest till the last loud trumpet shall wake the sleeping dead. J. MILTON BARTLETT.

Millennial Harbinger, Vol. 7, No. 2, Third Series, February 1850, pp.

NEW YORK, November 20, 1849.

I have received, this day, a letter from Wisconsin, informing me of the death of our worthy brother, DAVID LINDSAY. He died on the 27th of September last. He was a native of Dundee, Scotland; an elder of a Scotch Baptist Church there for some years; and it was he who officially expelled from the community of the saints that vile deceiver, Robinson, who persecuted and calumniated you when in my native land.

Brother Lindsay emigrated from Dundee to New York. He was at tea with you in my house once, but perhaps you may not recollect him. He sent you a copy of a little book he published, entitled "Claims of Pastors." After he came to our city, I got very intimate with him: he was one of the most correct and exemplary Christians I ever knew. I have been often delighted with his private and public teaching: he was a great advocate for the word of God, and severely opposed to all the assumptions and devices of men brought into the Kingdom of Christ and imposed on the Disciples. He went to Wisconsin about seven years ago, and became a real Reformer. He organized and established a very fine little church in his own neighborhood; but, in the zenith of his usefulness among them, he was taken away from the Kingdom of Grace to the Kingdom of Glory. He was a brother-in-law of your old friend Brother Stalker, of Glasgow. He died without pain, and, with a smile on his face, fell asleep in the blessed Jesus.

Affectionately yours,

D. MONROE.

Millennial Harbinger, Vol. 7, No. 11, Third Series, November 1850, p. 656

WILLIAMSVILLE, N. Y., September 23, 1850.

Brother Campbell: Bro. Errett and I are spending a few weeks in this State. We cannot yet tell how things are going, only 5 have yet obeyed—one was taken from his bed to the water yesterday—He expected he would die in the operation; but, live or die, he would go. Well, he went back better in body and mind, and very happy, and wished to go to meeting, to tell the love of Christ to all around.

In haste,

WM. HAYDEN.

Millennial Harbinger, Vol. 7, No. 12, Third Series, December 1850, pp. 681-682

THE GORHAM CASE.

In our recent excursion of fourteen hundred miles, we paid a very agreeable visit to our much esteemed Christian brother, Ex-Consul Buchanan, at his own delightful abode in Canada West, not far from the Falls of Niagara. We found this aged and venerable disciple in good health, and, to say the least, as much devoted to the service of his Master, as he was, through his long and honorable Consulship, to the interest and honor of the British Government. He is as zealous as ever in contending for the faith formerly delivered to the saints, and in maintaining the unrivaled honor and authority of the apostles and evangelists of our Lord and Saviour Jesus Christ. He is daily engaged in the study of the Sacred Scriptures, as though he were a missionary of the gospel, and loses no opportunity of asserting the claims of the Messiah to the homage and unreserved obedience of all who come within the sphere of his influence. He is, therefore, still bringing forth fruit in his old age, and zealously endeavoring to influence his acquaintance in favor of the claims of the Bible to the faith and obedience of all. He handed me the following extract from an English paper, on my request to lay it before my readers, as an exact portraiture of the Anglo-Episcopal church, which I especially commend to her admirers and devotees in the United States. A. C. (The article followed.)

Millennial Harbinger, Vol. 1, No. 1, Fourth Series, January 1851, p. 54

POMPEY HILL, N. Y., October 1, 1850.

Brother Campbell: The New York State Meeting of Disciples was held, according to appointment, at Pompey Hill, and characterized by a general unanimity of good feeling—2 immersions.

H. KNAPP.

Millennial Harbinger, Vol. 1, No. 1, Fourth Series, January 1851, pp. 56-57

DEER ISLAND, Parish of West Isles, N. B., Oct. 12, 1850.

Brother Campbell: Will you be kind enough to give publicity in the Harbinger to the encouraging prospects of the Lord's cause, in this corner of the Lord's vineyard? In the first part of the month of September, Bro. Charles Berry, from Boston, on a visit to see his parents, (who reside in the Parish of St. Andrews, N. B.,) on his way home called to see us, and to ascertain the state of the Lord's cause, and to form a further acquaintance with the brethren residing in this vicinity. After some considerable deliberation on the present state of religious affairs, we thought it advisable to notify such of the brethren and sisters (believing in the ancient order of things) of our intention to organize them into gospel order; and accordingly we did so. And on Lord's day, (the 15th of September,) after two addressee had been delivered on the object for which they had been previously notified, Bro. Berry and I gave out the notification—"That all who were willing to unite to walk in gospel order, would come forward and give in their names, or signify the same by rising up"—and sixteen unitedly agreed to live according to the order of the ancient gospel.

In the vicinity of St. Andrews, also, the prospects for doing good, by the force of truth, are very encouraging on the side of the apostolic gospel.

By giving this a place in the Harbinger, you will confer a favor on the newly organized church in this place. JAMES B. BARNABY.

BREWERTON, N. Y., November 28, 1850.

Died, at Brewerton, N. Y., on the evening of the 18th of November, of Consumption, Sister JULIETT A. EASTWOOD, aged 20 years. The deceased was a person of great promise. Gifted with mental and moral powers of a high order, combined with superior beauty and gracefulness of person, she was truly an ornament of the society in which she moved. She was a most worthy christian, and died under the influence of those triumphant hopes which the Christian Religion is so eminently calculated to inspire. Our trust is, that we shall meet her in that world where disease is never known, and death has no power to harm!
J. M. SHEPARD.

Millennial Harbinger, Vol. 1, No. 2, Fourth Series, February 1851, pp. 113-114.

THE WITNESS OR TRUTH—This is a well conducted and useful co-operent in the cause of Reformation, issued from Oshawa, Canada W. It is not patronized according to its merit. Bro. D. Oliphant, for some time a student at Bethany College, writes, with a vigorous hand, many valuable articles. We will, from time to time, remind our readers of the claims of the editorial corps.

Millennial Harbinger, Vol. 1, No. 3, Fourth Series, March 1851, p. 180

Bro. Alex. Anderson, and Bro. A. Kilgour, I am informed by Bro. James Black, of Canada West, have been very successful in their labors. Besides teaching the churches, they have immersed over 80 persons during the last year in their travels. The brethren in Canada are much devoted to the original gospel and its institutions. I would be glad to visit them, could I find a favorable opportunity; but this is very uncertain. (Part of a longer paragraph, with news from other places, by Alexander Campbell)

Millennial Harbinger, Vol. 1, No. 4, Fourth Series, April 1851, p. 239

NEW YORK. — Bro. *Benjamin Summy*, of Lancaster, Erie county, N. Y., writes as follows: " We have had a few additions to the congregation of late. Bro. J. M. Bartlett, of Cayuga county, spent some time with us last fall, immersed 1 and 2 united— 1 from the Methodists, 1 from the Winebrenarians. On new year's day he commenced another series of meetings here and immersed 1; thence he went to Newstead, Erie county, spent two weeks and immersed 4, removed a great deal of prejudice, left a good impression and the prospects good for more."

Millennial Harbinger, Vol. 1, No. 5, Fourth Series, May 1851, pp. 261-262

UPPER CANADA BIBLE SOCIETY.

THE following is from the pen of our devoted brother, Ex Consul Buchanan, of Canada West. the *moral* is very much in season, even in this latitude. The Lord works no miracles now in carrying out his great work of human redemption from ignorance, guilt, and bondage. He has left it to the church until he come. May she realize her glorious and awful responsibilities ! A- C.

TO THE SUBSCRIBERS TO THE UPPER CANADA BIBLE SOCIETY, AND TO ALL WHO PROFESS TO REGARD THE BIBLE AS THE WORD OF GOD.

My Fellow-Sinners: I submit, for your consideration, sentiments chiefly taken from a work of a clergyman of the Church of Scotland, delivered in London. I have no reason to doubt but you believe the Bible to be from God, and that all who will obey it will partake of the pardon of their sins, through faith in the death of Christ upon the cross, and that there is no other sure way to obtain happiness hereafter, nor indeed in this life, if the Bible is not the source we look to for guidance. In the fear of the Lord, in view of death and judgment to come, I ask you to measure how you value that blessed book, and how others are to judge—God alone knows your hearts and motives, while all who read the report of the Bible Society, delivered last March, will see from the sums subscribed, how the contributors value that blessed book, as it respects their souls, and the souls of those to whom they contribute to send it. The Apostle James says, " faith without works is dead," and the blessed Saviour says, " every tree is known by its own fruit." By the following abstract, taken from the report, exhibits the value placed on the Bible : 61 contributed 7 1/2d, 46 each at 1s., 23 at 2s. 6d., 23 at 5s., 24 at £1, and one at £2. Think of this fruit of your faith the next time you kneel down in prayer; if you rise at ease, with your estimate before God, as to your love for your souls and your fellow-sinners, may the merciful God lead us all to repentance, and may it be proved by our future course, if the Lord spares us another year. Recollect that the Lord "loves a cheerful giver;" can we expect a blessing upon our labors without fruit? Let us not plead poverty; the widow that had but a little meal, and two sticks to make a fire, to bake her last cake for herself and son, yet. divided it with a poor old man, and see how she was blest in this life, and is held forth in the Bible for an example. Only in proportion as we value the salvation revealed in the Bible, can we have hope in death. May the Lord bless the Bible to all our souls! Beginning a new year, may we all be led to begin a devoted course of faithfully reading the Bible, and in judging our actions by what the Lord enjoins, for "if we judge ourselves we shall not be judged." We believe just as we feel, and we feel so far as we act, "doing, instead of intending, is all essential." I am aware, to many, these observations will not be pleasing; they may be regarded as an exposure. I am not aware that faithful dealing as to our soul's interest is ever acceptable exposure, and faithfulness in love to our souls, may lead to repentance, but *the day it coming*, that every penny we have withheld or devoted to the Lord will be revealed, and shall be condemned or approved, as we were moved thereto; when condemned the day of repentance will be past. The awful sin of the present day is lukewarmness and want of faithfulness, in those who profess to be authorized servants or ministers of Christ; yet blessed be God, the terms of mercy and forgiveness is held forth in the Bible to all sinners, who will flee to the Lord Jesus for pardon, and seek to the Lord to be upheld by the Holy Spirit in rendering obedience to the blessed Bible. If I offend herein I pray to be pardoned, having alone in view to call the attention of my fellow-sinners to the way of mercy. May the Lord bless these imperfect efforts for Christ's sake—Amen.

One who works and feels in the spirit of THE PUBLICAN.
FALLS OF NIAGARA, Dec. 25, 1850.

Millennial Harbinger, Vol. 1, No. 5, Fourth Series, May 1851, p. 295

CANADA.—In Toronto, C. W., the prospects of the church are improving. Within the last two years, Bro. *Robt. Beatty* informs us, they have had 25 additions. Many have dispersed to different parts of the country, and thus the word has been sounded abroad. The church now numbers 38 members. Our traveling speakers are invited to call and see them.

Millennial Harbinger, Vol. 1, No. 6, Fourth Series, June 1851, p. 357

CANADA WEST.—We extract the following from a letter by Bro. *James Black*, of Eramosa: "Mr. Burchart, the celebrated American revivalist, visited Canada last winter, and created great religious excitement at Bowmanville, where there is a church of Disciples. He found that the influence of their teaching was so far in his way as to make it necessary for him to "expose Campbellism," in which he did great injustice to our views. Daniel Stewart *happened* to be there and hear him, and, with characteristic zeal and perseverance, urged that justice should be done to Bro. Campbell and the cause of truth which he pleads. The result was, that all the maneuvering and trickery of the revivalist and his friends, to evade his just demand, were perceived by the community, and a very favorable opportunity was afforded to present the gospel to them. Bro. Kilgour was sent for, and by their labors 30 or more were added to the church."

Millennial Harbinger, Vol. 1, No. 12, Fourth Series, December 1851, p. 709

EX-CONSUL BUCHANAN.—With much sympathy with the relatives of our much esteemed and beloved Bro. Buchanan, we have received intelligence of his decease, on the 8th October, at Elmswood, near Montreal, in his 80th year. We had a letter from him a few days before his decease—if not the last, amongst the last he wrote—expressing his firm reliance on the finished work of the Lord Jesus Christ for his redemption. In the *New York Chronicle* of the 15th November, we have a sketch of his interesting life, which is put on file for our readers next month.

Millennial Harbinger, Vol. 2, No. 1, Fourth Series, January 1852, p. 60

NEW YORK.—Bro. *W. A. Settling*, of Shalersville, O, has just written us an interesting account of his late visit into Western New York, in company with Bro. Win. Hayden. We hope to be able to lay it before our readers next month, and we shall, therefore, defer any further notice of it at present.

Millennial Harbinger, Vol. 2, No. 2, Fourth Series, February 1852, pp. 97-100

[From the *New York Weekly Chronicle*.]

JAMES BUCHANAN.

THE death of a Christian gentleman, whose name is familiar to many readers of the *Chronicle*, appears in the journals of the day. "Died at Elmwoods, near Montreal, on the 8th October, in his 80th year, JAMES BUCHANAN, Esq., for many years British Consul at New York."

Besides his public station and extensive acquaintance, there are good reasons why his decease should not be allowed to pass with a mere intimation of the event. His history is instructive, his virtues deserve to be commemorated, and there were some features of his character as rare as they are worthy of imitation, which it may be profitable to recall. His career furnishes a fine instance of what may be accomplished by energy, integrity, and independence of character, and of the manner in which genuine benevolence and Christian fidelity may be sustained in the most trying circumstances. He had neither the advantage of birth, fortune, nor shining abilities, and yet few men have wielded a more beneficent influence over greater numbers or more important occasions.

Mr. Buchanan was a native of Ireland, and derived from his parents a sound constitution, a virtuous education, and a good name. With this patrimony he entered the legal profession in the city of Dublin, where his zeal, sagacity and discretion, recommended him to Lord Castlereagh as a suitable person to counteract the efforts of the disaffected in his native country during the rebellion in 1728. When he arrived in Tyrone he found that the Lord Lieutenant of the country was fast making the Roman Catholic population rebels by treating them as such. Mr. Buchanan, without compromising his principles as a Protestant, recognized no sectarian distinctions in the administration of his office, and by just and impartial procedure, overcame disaffection, and restored public confidence. The success of his endeavor to tranquilize one district, recommended a change of policy over the whole country, by which, doubtless, much misery and bloodshed were averted. His conduct through this trying period introduced him to the confidence of the British Government, and led to his appointment to the important post of Consul at New York, upon which he entered in 1816.

It is unnecessary to speak of the perplexities of such an office, or of the tact and energy which its efficient discharge demanded. Not to speak of its commercial importance, the overwhelming tide of emigration towards this port entailed upon the consulate extraordinary and harassing cares. The miserable, the strangers, and the friendless, as well as the designing, saw in the consul one whose aid they could not merely solicit, but demand. And it was not now and then that such claimants appeared to interrupt the ordinary routine of business. The office was constantly beset by them, in circumstances which forbade alike the utter neglect, and the thorough investigation of their cases. His natural shrewdness and extensive acquaintance with humor, enabled him to decide with wonderful promptitude and accuracy on their claims. And it soon became known that deception was almost a hopeless attempt with him. But while these qualities relieved him from the intrusion of many imposters, his benevolence in aiding, and his sagacity in advising, pointed him out to the afflicted and inexperienced as the friend they needed. There was not an afflicted family, a widow or an orphan, amongst the multitude of British subjects who have sought a home on this continent, who did not feel themselves safe, if they could gain the ear of the consul. There are thousands, especially of his own countrymen, in the United States, who have been relieved by his charity, and thousands more who have reached comfort and independence through his judicious counsel. The extent of his kindness can never be known, but it may be inferred from the fact, that in addition to the large sums which the confidence of the government enabled him to apply to the relief of the destitute, he expended in unheralded charities the profits of a lucrative office, from which he returned comparatively a poor man.

His course as a public officer not only secured him the unreserved confidence of the city authorities, but that also of the Executive at Washington, as well as of his own government. Most questions of importance in the relations of the two countries, were submitted to him, and he was oftener than once invited to reside at Washington, as the representative of his sovereign. The general estimation in which he was held, found a full expression at the period of his reliefment from office, in 1843. Addresses expressive of the highest respect and esteem were presented to him by the city, and by eminent American citizens, as well as by various classes of immigrants, who had tried his worth and known his kindness. Among the former, Ex-Chancellor Kent wrote: "Your conduct while consul in this city, has been so full of urbanity and kindness, so conciliatory to the interests and feelings of the two nations, and so distinguished for moderation, integrity, candor, and Christian charity, zeal and benevolence, that my attachment and affections have been warmly exerted in your favor."

Among the latter, the Irish Catholic residents of New York wrote, "The duties annexed to your responsible office, you have discharged for a long series of years, with not less fidelity to the government of which you have proved yourself so efficient a representative, than with entire satisfaction to the constituted authorities of this country. Your reliefment is a suitable occasion to convey to you an expression of feeling on the part of the Irish residents in this city to a fellow-countryman, who has ever manifested a considerate sympathy for the exiles of Erin, when they had wrongs to redress or necessities that required relief."

The latter testimonial is the more creditable to both parties, in view of Mr. Buchanan's very decided religious views and character. His ancestors had probably been Scottish refugees from persecution, and he was brought up in the faith and traditions of the church of Scotland, and gave early indications of piety. From the influence he acquired in his native country, by the public mission of which we have spoken, he was consulted regarding the choice of a successor to a godly minister of the Presbyterian church at Omagh. His attention to this matter led him to search the Scriptures regarding the qualifications of a Christian pastor, and formed the starting point of an investigation which led to his separation from the church of his fathers.

About the same time a change of residence brought him under the influence of truly evangelical teaching, and that with a diligent study of Scripture, gave greater prominence in his mind to the great central truth of the gospel. This, in turn, constrained him to a more child-like obedience to gospel ordinances, and awakened a fresh zeal for the cause of Christ. As the fruits of this zeal he built a chapel and sustained a missionary, in a destitute region, at his own expense, and erected near his residence a building capable of containing 300 children, for the use of a Sunday school, which he superintended in person. One acquainted with its history, remarks: "Thousands of children who attended that school, now grown to be men and women, and scattered over the United States and Canada," as fathers and mothers, are perpetuating its blessed influence.

Mr. Buchanan, along with other pious friends, were gradually led to unite themselves in a church, adopted the principle, "that no act of worship should be observed which is not clearly ordered in the New Testament, or sanctioned by the practice of the first churches." This resulted in the adoption of an order, of which the main distinctions were: "The independence of each church, and the equality of its members. The repudiation of a priestly or clerical order. The election and ordination of elders as well as deacons in every church. The assembling of the church on the first day of the week to break bread." The practice of infant baptism was one of the last relics of tradition they abandoned, but after a long and painful inquiry they arrived at the conclusion, that "immersion is the Scriptural way of confessing the Lord Jesus Christ."

Some of their views many Baptists of this country may not homologate, but they will generally sympathise with a remark made by Mr. Buchanan at the close of a statement of their practices. "The commission in Matt, xxviii., as exemplified in the Acts of Apostles, exhibits a beautiful and simple order of the church, which is independent of wealth, human authority, or great mental endowment. Yes, blessed be God, the laws of Christ can be obeyed wherever two or three disciples can meet together. No matter how humble their talents or acquirements, and though their only meeting place may be an upper room or a desert."

Disdaining half measures and divided loyalty, he carried everywhere the cross of Christ, always avowed his principles and maintained his profession. No flatter of rank, fashion, wealth, or worldly eminence, could tempt him to suppress the truth, or suffer wretchedness or error to pass unreprieved. The testimonials of which we have spoken, prove Christian consistency does not necessarily forfeit the respect and esteem of mankind. His natural firmness, influenced by the trying experience of his office, lent an air of seeming austerity to his manner, yet there was so evident an undercurrent of generosity, and so plain a manifestation of disinterestedness, that no man could, with greater safety or better effect, rebuke or admonish. There was always uppermost with him the sentiment of the publican, and especially in his latter days, he rejoiced to magnify the finished work of Christ. He lived for years in actual readiness for sudden death, and so at last his time came. Surrounded by the affection of his family, enjoying the respect of his country, he was chiefly employed in reading the Scriptures, meditation and prayer, and after but a few hours' serious illness, he fell asleep. He leaves the venerable companion of his pilgrimage and a numerous family, to comfort one another with the hope that those who sleep in Jesus, God will bring with him.

His arduous toils, and patriotic and philanthropic services, have not passed without the mead of earthly honor. In addition to complimentary addresses, pieces of plate, and other testimonials, a marble tablet in Westminster Abbey is inscribed: "James Buchanan, Esq., his Majesty's Consul at New York." It was erected by the Duke of York, to commemorate the Consul's agency in exhaling and conveying to England the remains of Major Andre.

Amid the cares and toils of his active life, he found leisure to write a number of important works. Among these, A letter to Sir R. Peel, on the Prevention of Crime. Sketches of Indian Character, which ran through two editions. Report and Observations on the Banking and other Incorporated Institutions of the State of New York. Report on the state of Crime, and the effects of State Prison discipline in the States of New York and Connecticut, with others of a similar character, which in their day attracted much attention. M'Culloch, in his Commercial Dictionary, acknowledges his indebtedness to Mr. Buchanan's returns. J. I.

Millennial Harbinger, Vol. 2, No. 3, Fourth Series, March 1852, p.176

EX-CONSUL BUCHANAN.

[THE following letter from Ex-Consul Buchanan, we presume to be the last he ever wrote. He died four days afterwards.—A. C.]
ELMWOOD, Montreal, October 3, 1851.

My Esteemed Brother in Christ: The enclosed letter will show why I send it to you; but in doing so, I avail myself of sending two dollars for the *Harbinger*, while I confess I know not how my account stands, but hope I am not far behind. In keeping our accounts as to eternity, such reflections are utterly inconsistent with "the Bible, the whole Bible, and nothing but the Bible;" but as to the *Harbinger*, I never kept any money account, as to the paper, ink, and labor of the press, while the labor of the brain placed me under debt, that I never thought of discharging; and these, I confess, accumulated since I read your "Spiritual Universe, No. 9." Though written in the dog-days, it has rather warmed my reflections, though now in my 80th year.

I bless, I praise God, that I keep to the plain teaching of the Lord, holding Christ as the way, as the door, seeing in his sufferings how my sins have been punished. I pray and labor to look to these, and these alone.

The time is coming, long foretold, relating to the destruction of "the Man of Sin," "the father of all error," by whatsoever name known; yes, the spirit of His mouth" is the weapon that will effect it, and this will embrace all denominations where a single departure has taken place.

I wish to mention, that I have offered a reward of £10 to any one who can show a single instance of God overlooking a single departure from any of his laws. This led me to think of Aaron making the God. There must be some error there. He required the people to give their ear-rings, &c. He cast them into the fire, and, by that act, produced the calves, while 3,000 of the people perished; and yet I do not find he was reproached for it. Set me right when the cold weather comes.

I stop here this winter, if spared, with one of my daughters. Send the Harbinger here. My wife and I are alone, with sixty-two of a family, so we came to be with our daughter. My old wife sends her Christian love to all with you, with respects to Bro. Pendleton.

Faithfully years,

J. BUCHANAN.

P. S.—When I refer to cold weather, I do not mean that "the spiritual was "too hot" for "cool heads," which are rather rare in these exciting times.

Millennial Harbinger, Vol. 2, No. 3, Fourth Series, March 1852, p. 178

NEW YORK.—Bro. *Summy*, of Lancaster, Erie county, under date of February 2d, reports 16 additions—at Lancaster 4, at Clarence 5, at Bennington 3, at Watts' Centre 4—all by the labors of Bro. J. W. Bartlett, of Clarksville. Bro. *Julius Stevens* has also been instrumental in building up a small congregation of some 18 or 20 members, in the vicinity of Buffalo city.

Millennial Harbinger, Vol. 2, No. 4, Fourth Series, April 1852, p.234

THE CHRISTIAN BANNER.

ELDERS W W. EATON and D. OLIPHANT, are now the conjoint editors of " *The Christian Bunner*," issued at Coburg, Canada West. These brethren—the first of St. John, New Brunswick; the latter of Oshawa, Canada West, both well known at Bethany, the former as a teacher, the latter as a student—are men of Christian integrity, devotion, and zeal for truth. They are well known, too, as intelligent, forcible, and fluent speakers, aud as wielding a pen wiih considerable force and freedom. They have always been regarded by us as good and true men, and faithful advocates of truth with tongue aud qnill. We desire that they may have, as we think they should have, a good hearing and a good reading in the whole circle of Queen Victoria's dominions, for she is a very clever woman, and they are a very clever people, as well as their cousins, on this side of the line of freedom.

The *Christian Mirror* has ceased to reflect the face of our Canadian brethren. They have left the wardrobe and taken the field under the *Banner*. They are now to go forth under the flag of the church in the wilderness—not, indeed, as "terrible as an army with banners," but waving and unfolding the ensigns of peace and good will among men, under the armorial of the sons of peace, and the advocates of peace and good will. I trust they will never strike their flag, *nor flag* in so good a cause.

A word in parting, *inter nos*. These brethren had better cease to correspond with one " Bro. Hall," whose attainments in the arts aud mysteries of empiricism and legerdemain—in spirituals, temporals, and all other "things in general, and some things in particular, and certain other things," have placed him far beyond the pale of Christian communion and fellowship among the sons of truth and soberness. A. C.

Millennial Harbinger, Vol. 2, No. 4, Fourth Series, April 1852, p. 236

CANADA WEST.—Bro. *James Black*, of Eramosa, under date of January 20th, reports the cause of truth to be in a more healthy and prosperous condition than at any former period. The brethren there, as in many other places, feel that a more efficient system, for sustaining and keeping evangelists in the field, is still wanting. The brethren say they have both men and money, but for want of concerted and systematic action, faithful and able teachers cannot be kept disentangled from the ordinary pursuits of life necessary to the support of themselves and families. We are also pleased to learn from Bro. Black, that our good "Bro. E. Shepherd, formerly a student of Bethany College, is a great help to the cause of Christ iu Canada."

Millennial Harbinger, Vol. 2, No. 6, Fourth Series, June 1852, p. 354

NEW YORK.—Bro. *H. Knapp*, under date of February 19th, thus writes: "Since I wrote you last week, we have been cheered and have had our hearts much encouraged by the confession of the Lord Jesus, and baptism in his name, of one of our most substantial citizens—a man of sterling worth.

Millennial Harbinger, Vol. 2, No. 6, Fourth Series, June 1852, p. 364

CANADA West.—Bro. *John Simpson*, of Bowmansville, under date of February 16th, states that the progress of the primitive gospel is onward. Mistakes with respect to the views we teach on the great matters of man's salvation, are daily being corrected, and prejudice is giving way. The church of Bowmansville numbers 80 members.

Millennial Harbinger, Vol. 2, No. 7, Fourth Series, July 1852, p. 418

NEW YORK.—Bro. *Julius Stevens*, of Buffalo, under date of May 21st, reports 4 additions—2 at West Seneca and 2 at Elicott Creek; the former place near Buffalo, the latter in the vicinity of Williamsville; by the labors of J. Stevens. Also, by the labors of Bro. J. J. Moss, of Ohio, 10 additions in Williamsville—the result of a week's labor in the month of March: 2 were from the Baptists and 8 by immersion.

Millennial Harbinger, Vol. 2, No. 9, Fourth Series, September 1852, p. 540

STATE MEETING.

THE Annual Meeting for the State of New York and vicinity, will be held with the church meeting at Throopsville, in the county of Cayuga, commencing the Thursday preceding the 3d Lord's day of September next, at 1 o'clock, p. M. We hope every church in the State and vicinity will be represented in this meeting, either by delegates or otherwise. There will be much important business before the meeting.

A general invitation is extended to all our brethren in other States and Canadas, to be present with us. Come, brethren, let us meet and confer together for a time, that we may return to our homes better prepared to labor successfully in the cause of our Divine Master.

H. A. CHASE, Pres't last Convention.

We hope, the Lord willing, to be present at the above meeting.—A. C.

EXCURSION TO NEW YORK.

LEFT home Thursday morning at six o'clock, September 9th, to attend an Annual Convention of our brethren at Throopsville, Cayuga county, New York, distant from Bethany, via Cleveland, Lake Erie and Buffalo, about 500 miles. In ascending the Ohio to Wells-ville from Wellsburg, and also in the cars, en route to Cle/eland, my *vade mecum* was William Greenfield's Greek New Testament, with the emendations and readings of Griesbnch. This afforded me much entertainment, and, in a sultry day, greatly lightened the *tedium via*. Adjourned the first night at the New England House in Cleveland, and, after a refreshing repose, next morning left on a tour of business towards Cincinnati, via Gallion, on the railroad to Cincinnati, and thence to Marion, the capitol of Marion county, in the vicinity of which I sojourned till Wednesday, the 15th. Marion county, said to be the finest grazing county in Ohio, has an industrious, healthy, and thrifty population. I spent the Lord's day with the Baptist Church in Marion, to which, and to the citizens, I delivered two discourses, enjoying the hospitalities of Mr. Gorton.

On Wednesday morning I left for Cleveland, and, passing through the crowd in attendance at the State Fair, in the evening got on board the Buckeye State for Buffalo, at which port we safely arrived in time for the morning cars to Rochester.

In some four hours, we safely arrived at Auburn, and, in an hour or two afterwards, conducted by Bro. J. Sherwood, I found myself comfortably lodged in Clarksville, enjoying the hospitalities of Bro. Allen and his amiable and excellent wife, formerly Wealthy Ann Lathrop, of Syracuse, so well and so favorably known to all the pioneers of the Reformation in Western New York. Next morning we went together to the meeting-house in Throopsville, in which the Convention was assembled.

Of my old acquaintances and fellow-laborers in Western New York, I saw a few faces in the Convention, most of them somewhat like my own, giving proofs of the labors and toils of life. Time's footsteps were very traceable in all whom I recognised of the men of war at the date of my former visits. Bro. Bartlett looks as like himself as any of them. Bros. A. P. Jones and J. M. Shepherd, have been suffering from late indispositions. But while the outward man fades, the inward seems to grow and increase in life, energy and power. Elder Dr. Benton, of Ira, and Father White, of Throopsville, wear well, and exert a large influence for good.

But, in addition to the ministerial corps of Western New York, there were present Elders Miller and Macdougall, from Pennsylvania, and Benedict from Ohio. These all gave life and animation to the meeting. The President of the Convention, Bro. Chase, ably presided over its proceedings, and all matters of detail, seemed to me to be very generally well disposed of. We were much gratified to learn from Bro. Miller, of Pennsylvania, that the cause is rapidly advancing in North-Eastern Pennsylvania, and in other portions of the State. Indeed, from all quarters where labor can be obtained, the harvest is good, and every thing to encourage and reward evangelical enterprise.

We enjoyed much, during the meeting, the hospitalities and Christian affection of all the brethren. I find such brethren as Dr. M'Carty, the Whites, D. C. Goodrich, &c.,&c., are in good keeping with our brethren at the South and West. Christianity thrives in cold and warm climates, in rich and poor souls, and demonstrates that neither latitude nor longitude, genial or ungenial soils, can greatly change its character or its life; but that, in all soils, it brings forth thirty, sixty, and a hundred fold, according to the tillage, the oversight, and a genial heaven. There was a goodly number of baptisms during the meeting, but did not ascertain the entire result.

On my return, via Buffalo and Cleveland, we enjoyed on Lake Erie a very respectable Equinoctial gale, which, owing to the extreme roughness of the Lake, produced a larger amount of seasickness than I ever witnessed or experienced on the Ocean. The Northern Indiana was considerably injured in her machinery. Our vessel arrived safely to port in the space of some twenty-two hours.

From Cleveland, on the 24th September, we had a pleasant trip to the Ohio river, in the usual time, but, owing to the low stage of water, did not reach home till the afternoon of the 25th. So pleasantly and usefully passed we through a thousand miles, and two weeks of our pilgrimage of life. A. C.

NEW BRUNSWICK.—Bro. *W. W. Eaton*, of St. Johns, August 19th, thus writes: "I have just heard from Nova Scotia. A few weeks since Bro. Donald Crawford immersed 4 at Weymouth, and an interest was being awakened in a district never before visited by any of our preachers. Elder John M'Donald had recently immersed 7 persons at Douglas, and a good prospect for more."

WAINFLEET, Canada West, Sept. 28, 1852.

Dear Brother Campbell: A third time in my life I take my pen to address you, and you need not fear a seven years' war, should you neglect my communication altogether. Some, because not specially noticed, seem to retain a hardness for years—not so with me. But you may opine I have not had the trial: indeed I have had the trial. Some years ago a description of a certain affair was sent you by myself, of which you took no notice whatever, and do I complain? By no means. I realize the vast amount of labor you have on hand, and how imprudent for you to waste your precious moments in perusing the useless productions of an individual so obscure, so unworthy, as I? But I retract nothing asserted in a former communication, though I feel ashamed of the *manner* in which the feelings of my heart were expressed. You have, dear brother, the good wishes, the affection, the earnest prayers of the faithful Disciples in Canada. Regard not the buffetings of those within or without, you have the *truth* and the *God* of truth to sustain you. Go on, prosper and triumph, through Jesus our Lord.

An old subscriber of yours, Bro. Thomas Bradt, who is as firm a pillar of the truth as can be found between the two lakes, has allowed me the reading of your paper, more or less, for nearly twenty years past, without my paying you a single farthing for it. What think you of that? But I have owned nearly all your other works. I have bought copies of your New Testament to give away, and now I have sold a book of mine, in order to procure the means to take the Harbinger. Please send me the present volume and continue the next. O that I possessed the means to assist you, I would prove my love, declared in the letter already alluded to, by my works; but poor I am, and can only offer prayers and good wishes. Were many others as liberal according to their means, you would receive a most prodigious collection of letters, each containing as many hundreds as mine does unite.

The Lord has granted us seasons of refreshment this summer. In August last Bros. James Black and Edmund Shepard held a meeting in this vicinity, which resulted in the addition of 3 persons—2 of whom rank among the most honorable in the community. Bro. Shepard's talents and usefulness render him an honor to Bethany College. Another meeting has just terminated here, conducted by

Bros. Black, Anderson, and Elder Brown, of New York, resulting in the immersion of 7 souls for the remission of sins. A meeting conducted by men so pious and efficient as those just named, must be successful, and prove a blessing to the community. The Lord be with you—the Lord bless and prosper you.

A. CLENDENAN

Millennial Harbinger, Vol. 2, No. 12, Fourth Series, December 1852, p. 717

NEW YORK.—Bro. *Julius Stevens*, of Buffalo, writes under date of October 22d: "Within three weeks 3 persons have been added by baptism to the little band of disciples in West Seneca, (near Buffalo,) and there are still others almost persuaded to obey the Lord."

Millennial Harbinger, Vol. 2, No. 12, Fourth Series, December 1852, p. 717

CANADA WEST.—Bro. *James Black*, writing from Esquising (sic), October 19th, says: "Bro. Anderson and myself have been laboring for the brethren for one month back, and we have been so honored as to add 15 to the number of the Disciples. In company with Elder Isaac Brown, of New York, we held a meeting with the Wainfleet Church, where 7 more were added "

Millennial Harbinger, Vol. 3, No. 1, Fourth Series, January 1853, pp. 54-55

CANADA WEST.—The good cause in this region continues to prosper. The labors of Bro. Oliphant, Bro. Shepherd, Bro. Eaton and others, have been signally blessed in their efforts to restore to the people the ancient gospel. At meetings recently held at Wainfleet and Rainham, 16 persons made the good confession and were immersed.

Bro. *C. J. Lister*, of Bowmansville, November 24th, reports 12 accessions by immersion, made to the church at Bowmansville.

Millennial Harbinger, Vol. 3, No. 1, Fourth Series, January 1854, p. 55

NEW YORK.—Bro. *H. Knapp*, of Pompey, under date of November, reports 9 additions—all by immersion, gained by the labors of Bro. Benedict, of Ohio, who spent a few days with that church on his tour through central New York. "I am informed that similar success attends the labors of Bro. Benedict wherever he goes."

Millennial Harbinger, Vol. 3, No. 1, Fourth Series, January 1853, p. 60

PROSPECTUS OF THE CHRISTIAN BANNER.

THIS periodical work differs, in some respects, from every other religious paper in British America. It aims to plead the principles of the gospel and maintain the doctrine of the Church of Christ, as advocated by authority of the Lord, when Christianity was pure and unadulterated. It testifies against partyism. It lifts its voice for unity: unity of faith, form, and spirit. It has no preferences for any class of principles, any modes or customs, any form of doctrine, only as a "Thus saith the Lord" sanctions and approves. Its character, so far as can be specified within the limits of a Prospectus, is described in one sentence: It urges, with all the motives in its power, a thorough reformation in all things wherein the Christianity of modern times is not like the Christianity of primitive times.

There is one essential feature in the editorial management of the *Christian Banner*, universally acknowledged to be fair and equitable. It allows every professor, of whatever religious predilection, to occupy its pages, and reply to any of its positions, provided the language employed be respectful, or sufficiently decorous for publication.

The *Christian Banner* is published monthly at Coburg, Canada West, and St. John, New Brunswick. Its editors are D. Oliphant and W. W. Eaton. It is 32 pages large octavo. Subscription price only 5s. per annum, if paid within three months after subscribing, or 6s. 3d, after that period.

Parties not able to pay, but who desire to read, will have this paper sent to them gratuitously.

[Our good brethren, D. Oliphant and W. W. Eaton, are doing a good work in the British Province north of us. The *Christian Banner* is a very interesting periodical, containing many well written articles upon the important topics connected with the present religious Reformation. As the number of disciples in the British Provinces is small as yet, this paper is by no means so well sustained as its merits deserve. Our brethren in the United States would, we think, greatly promote the good cause by lending to it a helping hand, and increasing its subscription.—R. R.]

Millennial Harbinger, Vol. 3, No. 4, Fourth Series, April 1853, p. 235

NEW YORK.—Bro. *J. M. Bartlett*, of Auburn, reports the progress of the gospel, under the labors of *Z. P. Birdsall*, at the few points where he has recently labored. At Eagle Mills, during a meeting of a week, he immersed 3; after which, Bro. *J. M. Bartlett* went to his aid. They both labored conjointly another week, and 3 more additions was the result. Thence they proceeded to Porstenkill, and added 2 more—in all 8 additions. It would seem that in the Empire State, the present is the day of small things, with reference to the progress of the truth. But take courage, brethren, the truth will one day have the empire, not only of your State, but of the world.

Bro. *Julius Stevens*, of Buffalo, January 21st, reports 6 additions to the congregation at West Seneca—3 by confession and 3 from the Baptists. Also, after a few discourses at the village of Spring Brook, 2 united with us who had been immersed, and 3 others were added by confession and baptism. Amongst these last were a highly esteemed colporteur, in the employ of the American Tract Society, and an officer in the Presbyterian church, and his excellent lady.

Millennial Harbinger, Vol. 3, No. 4, Fourth Series, April 1853, p. 237

MAINE.—Bro. *John Dunphy*, writing from Gardiner, under date of March 23d, says: "Notwithstanding the great space that separates us, I am constrained to write you a few lines, as one acquainted with you in some measure. You will, no doubt, rejoice, that a congregation of the Lord, meeting every Lord's day to commemorate his dying love, is in existence in Gardiner, where one of the preachers of the Reformation never darkened the door of a meeting-house until last summer. Bro. *Thomas V. Berry*, now at Bethany College, was the first that made the attempt to speak in this city, as a public proclaimer of the Apostolic Gospel. The co-operating churches of New Brunswick, are now sending out their evangelists: they have made this a station. Bro. *W. W. Eaton*, who has taken a great interest in our behalf, is the secretary of the co-operating committee. Bro. *George Garraty*, whose name is no doubt familiar to you, made his first visit to us about three weeks ago. He has spoken almost every evening since he came, and is making a powerful effect upon the community. Opposition rages on every side, yet multitudes assemble to hear the new preacher. Investigation is going on in every store and shop, and on almost every corner of the street. Wherever we see a few individuals standing in conversation, it is

not hard to conjecture the topic. Meantime, Bro. G. has organized a church numbering 7 persons, and in all probability, in one week hence, will number considerably more than twice that number. There will be a baptism on next Lord's day. So the work goes on. Bro. Berry will be glad to hear this news. For my part, I rejoice that I have it to tell. Walls are being built to secure every so-called church in the city, yet they acknowledge the famine within to be as bad as the sword which is without. Many are moved with fear, and flee within the strong holds, from whence they throw back whole showers of fiery darts. This, however, only shows the spirit they are of, and they fall rather harmless than otherwise. The Lord bless us, is my prayer. I feel at present more like praying than contending, unless I am forced into the battle." -

Millennial Harbinger, Vol. 3, No. 7, Fourth Series, July 1853 p. 415

MAINE.—Bro. John Dunphy, of Gardiner, under date of April 22d, reports a congregation of 22 members. The prospect for additions is quite encouraging, though the opposition is strong. Bro. Garraty has labored for the brethren in the town and vicinity. Bro. G.'s absence has delayed several additions being made, but his return is shortly expected, when a number more intend uniting with the congregation,

June 1st, Bro. D. farther reports the number at 26, with the prospect of 5 or 6 more in a few days. [There are not a few in that region who read and think for themselves, which fact always makes the prospect encouraging, when the gospel is clearly stated to such persons.—A. W. C.]

Millennial Harbinger, Vol. 3, No. 7, Fourth Series, July 1853, pp. 416-417

NEW YORK.—Bro. W. A. Belding, of Shakersville, Ohio, under date of April 23, writes as follows: "Thinking that a brief sketch of my recent tour through the State of New York, (or a part of it,) may interest some of your readers, permit me to say, that I left home with my family (wife and one son,) on the 13th of last January, and after a pleasant ride of about nine hours over the beautiful Lake Shore Railroad, we arrived at Buffalo; from thence, by stage to Williamsville, Erie county, where I joined with Bro. J. J. Moss, in laboring for a week or ten days, which resulted in 10 additions, by baptism, to the number of the saints. We then left for the vicinity of Syracuse, Onondaga county, leaving Bro. Moss to continue his labors in Erie county. I spent a few days in company with Bro. A. P. Jones, in Tully, baptized 2, and left for Pompey, Onondaga county, where I labored in company with the good brethren in that place for about thirteen days, during which time 38 were added to the brotherhood, mostly by baptism, some from the sects, but mostly from the world. Many of the brethren and sisters of this place wished to be remembered in love to you, as, indeed, from many other places, Throopsville in particular, where I next commenced my labors, which resulted in uniting 28 with that congregation, much to the rejoicing of the brethren and mortification of the sects. From thence I was called to Cato, Cayuga county, to attend the funeral of our beloved sister, and wife of Bro. Wm. B. Noble, who left the world in the full assurance of a blessed immortality; where, by the earnest solicitation of the brethren, I consented to stop for a few days. The Methodists had just closed a meeting of some seven or eight weeks, which resulted, as they supposed, in the "hopeful conversion" of some 16 or 18—all of whom, as I was informed, but 3, were baptized, and 2 of the remaining 3 were baptized, and one (poor creature,) sprinkled. In this, as other places, the gospel triumphed gloriously, exerting its influence upon and converting whole households, (and not a single infant in them.) Many heads of families were induced to confess their confidence in God and their love for his dear Son. The brethren did greatly rejoice in the addition of 44 to the army of the Lord. A more decided victory in favor of truth, I never saw; but I must hasten. Tearing away from the brethren and community, we left for Waterloo, the county seat of Seneca county. There we found some three or four brethren, who had left their farms in the country and located in this beautiful village, of some five thousand inhabitants, for the purpose of planting in its midst the gospel standard. We were shut out of the houses in this place (professedly built for the worship of the Lord) and compelled to go to the Court House; but this was not enough. The sects tried to make the community believe that we were "Adventists," "Unitarians," and almost every thing but what we ought to be; yet with all this effort, they only added to the interest of the meeting: for, large as was the room in which we met, it would not hold the people who collected, and many were compelled to go away without having their curiosity satisfied by hearing this "new doctrine." We continued our efforts for several days, and organized a church with 16 members; after which were added 13—5 from the Baptists and 8 by baptism. A congregation of better material, of the same size, I think I never saw. We, however, met with a second "Waterloo defeat." A lady presented herself for baptism, who was opposed by her husband; he threatening, in the first place, to prosecute me or any one who should baptize her. But when he found no one alarmed by such threats, he would cripple, or take my life, should I make the effort to baptize his wife. He gathered, amid the vast crowd which assembled there, (as I afterwards learned,) some twelve or fifteen men, with clubs and staves, prepared for battle after baptizing others. His wife, undaunted, came to the water's edge, I took her by the hand, and started for the liquid grave. He seized her, and by physical force drew her from the water. After many threats, he left and walked away. Still determined to forsake all for Christ, she turned again and walked into the water, where I stood in readiness to baptize her; but was the second time prevented by physical interference. The friends made an effort to persuade him to desist, but all in vain, and the poor woman was compelled to go away with broken heart and weeping eyes; and perhaps I ought to add, the man plead justification for his opposition by saying the "Doctor" (a Presbyterian, by the way) said it was imprudent to immerse a person in cold weather; and backed by the counsel of a sprinkling clergyman, who said that "sprinkling was just as good, more prudent, and far more decent for a female." But here we leave it, trusting that all will tend to the furtherance of the gospel. I fear I have already been too tedious, and will close by saying, that upon the whole, I never had a more pleasant trip, nor was I ever more cheered by the triumphant success of truth; and feeling sure that the "Empire State" can, by the gospel, be subdued, say to the good brethren ihcre, go on; "contend earnestly for the faith once delivered to the saints," and the God of all grace and comfort will bring us to his heavenly kingdom in peace. To the same be all the praise!

Millennial Harbinger, Vol. 3, No. 8, Fourth Series, August 1853 p.478

MAINE.—Bro. John Dunphy, of Gardiner, June 24th, continues to report most favorably of the prospects of success and of the ardor of the brethren in that extremely *temperate* region. Bro. Garraty has labored with good success in disseminating the good seed of the word. Some of it has already taken root and is bearing fruit. Bro. G. being now on a visit elsewhere, the brethren much desire that some of our evangelists would visit them and labor with them till the first of September, when Bro. Garraty is expected to return.

Millennial Harbinger, Vol. 3, No. 8, Fourth Series, August 1853, p.478

CANADA WEST.—Bro. E. Sheppard, of South Dorchester, under date of June 9th, writes that the cause of the Redeemer is steadily progressing in that region. The church of South Dorchester now numbers 50 members, including 9 recently added by the labors of Bro. Sheppard. Prospects for more encouraging. Also at Esquising, by the labors of Bro. Kilgour and Bro. Doyle, 6 additions were made to the church, and 17 were added at Erin. In company with Bro. Doyle, Bro. Sheppard labored about a week and gained 3, at Esquising. Bro. S. immersed 1 at Rainham, where there is now a number of excellent brethren. Bro. S., in company with Bros. Anderson and Kilgour, have engaged to labor for a few weeks in the Niagara District One of our best churches in this section of the Queen's dominions, is found at Wainfleet. Its elders are Bros. Thos. Bradt and Amos Clendenen, who are worthy of high esteem for their intelligence, zeal, piety and fidelity. To this congregation 2 were recently added.

Millennial Harbinger, Vol. 3, No. 10, Fourth Series, October 1853, p. 598

Bro. John M. Shepard, formerly a student of Bethany College, died on the first day of June last, at Ira, in the county of Cayuga, N. Y., in full confidence of the gospel which he has preached to others.

Millennial Harbinger, Vol. 4, No. 1, Fourth Series, January 1854, p. 59

NOVA SCOTIA.—Bro. Daniel Crawford, of Digby county, gives cheering news of the success of the good cause in the region of his labors. Since last April, he has been employed as the Evangelist for the North-Eastern Co-Operation— 32 persons have already yielded the obedience of faith, and the prospect is encouraging for more. Opposition in that region would seem to run high, but we trust our valiant brother will be able to surmount much of it, as the Lord of Hosts is on his side.

Millennial Harbinger, Vol. 4, No. 1, Fourth Series, January 1854, pp. 59-60

CANADA WEST.—Bro. James Black, of Eramosa, under date of July 14th, reports the good cause to be prospering in that region of the Queen's dominions. Considerable numbers have recently been added to the church of Erin, Wainfleet, Esquising, Rainham and South Dorchester, under the labors of Bros. Doyle, Kilgour, Anderson and Sheppard. "All that is wanting to make the cause flourishing in Canada, is proper organization. We have the men and means to support them. Bro. Sheppard is a very acceptable proclaimer, and was a few weeks ago set apart for the work of the ministry, by fasting and prayer, and imposition of hands." [We should be glad to see our churches of the States imitate their practice, in thus setting apart their Evangelists to the ministry of the Word. If this scriptural ordinance was universally observed in setting apart our Evangelists, we should not so often hear of men attempting a work for which they have neither the moral nor intellectual qualifications; or, if perchance they have the latter, they but disgrace the cause for want of the former.— A. W. C.]

Millennial Harbinger, Vol. 4, No. 5, Fourth Series, May 1854, pp. 296-297

THE SOWER.

The SOWER, devoted to the dissemination of the principles of Primitive Christianity, and every species of intelligence designed to purify and elevate humanity, edited by Elder W. W. Eaton, assisted by Elder Charles L. Loos, of Somerset, and Elder Wm. J. Pettigrew, of Allegheny City. The field is the world. The seed is the word of God. Published every Wednesday, in the city of Pittsburgh, Pa. Price, \$1 50 per annum, payable on the receipt of the first number.

This weekly ally in the good work of Primitive Christianity, is cordially welcomed into our editorial corps. We know the men who constitute its editorship. They are all Christian teachers of high intellectual and moral respectability. Bro. Eaton was, for a time, a professor in Bethany College, in the English department. Bro. Loos is a graduate of the same institution, of high standing, and can preach the gospel in German, French and English, with about equal facility and felicity, having *three* mother tongues—his parents French and German, and, coming with them to the United States when a minor, he acquired our composite vernacular in his domestic and social intercourse. I presume he now *thinks* in English on all religious subjects, and translates his thought into French and German. His Collegiate Institute, located at Somerset, Pa., is full of promise; and as the editor of the *Disciple*, he is well known to many in Western Pennsylvania, Virginia and Ohio. Bro. Pettigrew, ordained at Bethany as an Evangelist, some three years since, formerly a Baptist minister, of liberal education, and eminent powers as a preacher and teacher of Original Christianity, is wielding a classic pen, as well as a well disciplined mind in literature, science and religion. While Bro. Eaton is the editor, these brethren, engaged in other avocations, will constitute able assistants, in giving to the Sower an eminent position amongst our weekly and monthly issues.

The brethren in Pittsburgh are getting up an office for this publication with becoming zeal and earnestness; and will not only Western Pennsylvania, but also Western Virginia and Ohio, to say nothing of the New England and Canadian brethren, with portions of Eastern Pennsylvania and Maryland, read it in their families, give it wings to visit their neighbors, and thus be efficient helpers to the truth?

What cost two or three papers a year, in a family of parents and children? What five or ten dollars a year can be more profitably invested than in the heads, and hearts, and lives of Christian parents and children, by having one or two weekly and monthly visits from such men as I have named, associated with this Sower, now going out to sow. Brethren, you want the *Christian Age* and the *Harbinger* of better times, and do not you want a *Sower*, too, bearing precious seed? Permit him, then, to sow broadcast amongst your households the good seeds of Bible truth, and of an eternal harvest, and allure your too worldly, saving, parsimonious neighbors to read, and think, and live upon the bread of truth, which is the aliment of a new and better life. To the furtherance and progress of which, all our tongues, and pens, and presses co-operate. A. C.

Millennial Harbinger, Vol. 4, No. 6, Fourth Series, June 1854, p. 357

MAINE.—Bro. Geo. Garraty, of Gardiner, under date of April 20th, says, We commenced operations here about thirteen months ago, and gathered a church of 4 members. We now number between 60 and 70, and are in a prosperous condition. The people appear to be anxious to hear, learn, and obey the truth.

Millennial Harbinger, Vol. 4, No. 7, Fourth Series, July 1854, p. 417

THE SOWER.

THE Sower continues to out forth, with a liberal hand, much good seed into the soil of our humanity, both Christian and sectarian. It has already gained quite a respectable circulation, much larger than I had anticipated, and is continually increasing. Bro. Eaton, its editor, is one of our most laborious and indefatigable laborers, and will spare no pains to make it a useful auxiliary in the cause of Original Christianity. He has very able auxiliaries, and, progressing as begun, the Sower cannot fail to be a valuable weekly visitant in all the families that courteously entertain it. It is one of the best of our periodicals.

Millennial Harbinger, Vol. 4, No. 8, Fourth Series, August 1854, p. 477

NEW YORK.—Bro. C. Parsons of Wales Centre, Erie county, March 23d writes: "We have a small number in this place, who meet on the first day of the week, but are making but little progress for want of some one having a gift to teach, to the acceptance of the people. We would be willing to do to the extent, and beyond our ability, to sustain an evangelist, could one be obtained. But we know not to whom, or where to apply. The few brethren and sisters here are of the most persevering kind; but unless we can have some public teaching, our prospects of additions will be small."

Millennial Harbinger, Vol. 4, No. 8, Fourth Series, August 1854, p. 479

Died, at his residence on Pompey Hill, Onondaga county, N. Y., February 4th, 1854, ASA WELLS, Esq., commonly known as Father Wells. He lived to see a good old age, and to raise a large and respectable family, without ever attaching himself to any religious body of people. But when he came to hear the gospel preached in its purity and loveliness, he was the first man to volunteer for the Saviour. He was truly the first fruits of the gospel in Pompey. He lived to see his whole family (though most of them were Presbyterians) made free by obeying the truth, and rejoicing in the glory of God. The great Disposer of all events, in removing from our midst this venerable patriarch, has caused a void in society which cannot be easily filled. As a neighbor, Father Wells was beloved by all who knew him. He was ever the poor man's friend. To know him, was to love him. Possessing an exemplary character, he diffused a salutary influence on society. As a friend, he was ardent and sincere. He was a kind and affectionate husband. To the partner of his bosom, as well as to his interesting children, the shock is truly afflicting. May the God of Israel be unto the afflicted family a father, friend and guide. As a Christian, Father Wells possessed, in an eminent degree, the three great requisites in the formation of Christian character—faith, hope, and charity.

H. KNAPP.

Millennial Harbinger, Vol. 4, No. 9, Fourth Series, September 1854, p. 540

NEW YORK.—The Annual Meeting of the Disciples of the State of New York, will be held with the church meeting at Cato, Cayuga county, commencing on Thursday before the 3d Lord's day of September next, at 1 o'clock P. M.. The brotherhood who take an interest in the good cause of the Lord, are earnestly invited to attend, either in mass or by delegates. We hope the churches will not neglect to send delegates or be represented in some way. They are also requested to report the state of the good cause in their vicinity, the number of members, the amount of effort put forth for the spread of the gospel the past year. Let us, then, dear brethren, come together with hearts warmed with the love of God and man, and see what more we can do for the cause the coming year than we have done in the past year. H. A. CHASE.

Millennial Harbinger, Vol. 4, No. 12, Fourth Series, December 1854, pp. 679-680

ORDINATION

BREWERTON, N. Y., Sept., 1854.

BROTHER CAMPRELL—Our State Meeting, which convened at Cato, Cayuga county, on the 14th inst., has closed, and I wish to ask your indulgence in considering the report of a certain *select* committee, of acknowledged ability, of that meeting. A few things premised, and I will state the case.

First, then, in the commencement of the current Reformation in this State, we took the broad ground that *all* Christians have a right to preach the gospel. Consequently, the question, "What *does* constitute an evangelist?" entitled to all the privileges of a minister of the gospel, equal to those of other denominations, has never, until now, been with us decided. I will now state the motive that called for the select committee, as above mentioned. We have with us a brother who has, by the concurrent invitation of the brethren, filled the place of an evangelist, in the simple matter of preaching the gospel. From this circumstance, he was regarded by the community at large as being a minister of the gospel, approved according to law, and consequently, was frequently called to officiate in matters involving the question of legal right. He was, indeed, approved by *us*, but by no formal act; and as we are desirous of having all things done decently and in *order*, it seemed to *us* that religion and propriety required that he should be set apart to the work of an evangelist, according to our usages, if any we have. And as a congregation, we were anxious to have what was necessary. We, therefore, thought it expedient to refer the matter to the wisdom and learning, that we supposed would convene at that time and place.

Therefore, the Brewerton congregation presented the subject to them in the form of a request, which I will now repeat: The Disciple Church at Brewerton, request that Bro. J. E. Loornis be ordained to the work of an evangelist. This simple, undefined request, (perhaps not the best we might have selected,) seemed to produce an impression of an alarming tendency, as if some Pope was to be crowned. Consequently, a committee of five were chosen—namely, Dr. S. E. Shepherd, J. I. Lowell, and others—to examine what the Scriptures teach concerning this subject. After a careful examination, they report that the *gospel* furnishes no *rule*, either as a precedent or express form of law; but that each congregation appoint their own evangelists as they think proper. Now, if in your judgment this is worthy of notice, you will please insert it in the *Harbinger* at your earliest convenience, together with *your* views of the method of ordaining an evangelist.

J. L. STEVENS

Millennial Harbinger, Vol. 4, No. 12, Fourth Series, December 1854, p. 710

THE SOWER.

AMONGST our numerous exchanges of weekly newspaper*, devoted to religion, (of which we receive a very respectable supply,) we place in the first class the *Sower*, edited by Bro. Eaton, Pittsburgh. For judicious, well-selected readings, substantial moral and religious entertainment, for weekly reports of passing events, for good original articles on Christian topics, I know very few equal, and none superior to the *Sower*. It ought to have a larger circulation. This is, on my part, a purely voluntary tribute, which I have, for some time, felt due to Bro. Eaton, not so well known to the West and South as our other weekly editors. A. C.

Millennial Harbinger, Vol. 5, No. 1, Fourth Series, January 1855, p. 54

NEW YORK.—Bro. H. Knapp, of Pompey, under date of November 23d, send us cheering news from the Empire State. He writes as follows: "As the cause of human redemption from the evils and consequences of sin, is the theme upon which you are devoting your energies and your time, I have thought it might not be uninteresting to you to be informed of the progress and prospects of the pleaders and advocates of the 'faith once delivered to the saints' even in Central New York. There are four congregations of Disciples in the county of Onondaga, and they are generally doing extremely well. As far as known, we are at peace among ourselves; living in the bond of union and the comfort of the Holy Spirit, with an increasing interest, on the part of the people, to learn the way of the Lord more perfectly. Three of the four congregations have recently been visited by Bro. W. A. Belding, of Ohio, (Bro. Benedict with him at Tully,) and the result of the effort has been heart-cheering beyond our most sanguine expectations. At Pompey there were 26 added to the saved. Sectarians (especially Methodists) contributing liberally (though not willingly) their proportion in making up the number. Our meeting closed with the best impressions on the minds of all who heard. At Tully the result was equally cheering and satisfactory, with an accession of nearly 20. At Brewerton the prospects were more than equal to either of the other places, but Bro. Belding receiving intelligence that his wife's health was such as to demand his immediate attention, he left for home. He had the pleasure of seeing 10 added to the congregation there. He left at the time of the greatest interest. We are making some efforts in the home mission enterprise, with high hopes of success."

Millennial Harbinger, Vol. 5, No. 6, Fourth Series, June 1855, p. 360

NEW YORK.—Bro. W. C. Belding, of Shalersville, Ohio, under date of May 12th, gives a sketch of his late tour through portions of New York. He says: "I visited Cato, Throopsville, Auburn, (not in Ohio, as was stated in the March No. of the Harbinger,) Port Byron, (where a church was organized,) in Cayuga county; Tully, Pompey Hill, and Brewerton, in Onondaga county; South Butler, in Wayne county; Waterloo, in Seneca county; the Empire City, (New York,) all in the State of New York; and Danbury, in Connecticut. During my stay among the brethren in these several places, 327 were added to the churches, most of whom were baptized; some of the most signal triumphs of Truth I ever witnessed. Persons from every church, Protestant and Catholic, in that region of country, as well as from the world, were gathered into the fold of Christ, and I trust made one in Him. That whole country is ripe for the gospel, and my prayer is, that many more laborers may be sent to gather in the harvest. The brethren are zealous and liberal."

Millennial Harbinger, Vol. 5, No. 7, Fourth Series, July 1855, p. 415

NEW YORK.—Bro. J. D. Benedict gives the following account of the labors of Bro. Belding up to April 25. He writes as follows: "At our yearly meeting last fall in Cato, through the labors of our esteemed brother Belding, some 25 were added to that congregation: at Tully, some 20 were added, and the hearts of the brethren made to rejoice; at Pompey Hill, 26 were added; at Brewerton, 14; at Throopsville, 22; at Clarksville, some 73 or 74. At Port Byron a church was organized, consisting of some 30 members. This is but a part of the good fruits resulting from the labors of our dear brother Belding. A season of refreshing has been experienced by the brethren at Ellsburgh; and at Carthage a good work has been going on—12 have been baptized, and we yet hope for more."

Millennial Harbinger, Vol. 5, No. 7, Fourth Series, July 1855, pp. 417-418

CONNECTICUT.—Bro. J. M. Yearnshaw, of Danbury, under date of May 15th, writes as follows: "The good cause is making some progress over here, in this 'land of steady habits.' Steady and persevering effort only is necessary to give success to the old Jerusalem gospel in New England, notwithstanding the opposition arrayed against it, in the long-established habits and customs of the people, and their sacred regard for all the claims of orthodoxy. We have had 17 additions to the congregation here since the last of February, and an interesting state of things still continues. We hope to see a number more obey the truth. O that we had laborers to lay a regular siege to New England, and not raise it until a glorious victory is won for the truth!"

Millennial Harbinger, Vol. 5, No. 7, Fourth Series, July 1855, p. 419

DIED, at Maysville, Ky., April 24, 1855, in the 83d year of his age, Elder DANIEL SPALDING. The church at Maysville, and the Christian community in Northern Kentucky, have sustained a loss in the death of Bro. Spalding. Venerable in age, admired for Christian integrity, and beloved by all as an Israelite in whom was no guile, he has gone to his rest in heaven.

The deceased was born in Dundee, in Scotland, on the 17th of April, 1772. he made a profession of religion in early life, in his native country, in connection with the body of Presbyterians, known as Seceders. Having emigrated to America, his views on baptism were speedily brought into harmony with Apostolic custom, and he was baptized as a believer, by Elder John Farquarson, of Nova Scotia.

Millennial Harbinger, Vol. 5, No. 9, Fourth Series, September 1855, pp. 529-537

NOTES OF A TOUR TO CANADA WEST—No. I.

FROM Bethany, Va., July 26th, accompanied by Mrs. Camphell and daughter Decima, we took our departure for Canada West. Owing to the temporary suspension of the Wheeling steamers in connecting with the Wellsville and Cleveland cars, we were obliged to spend the night at Wellsville. At 9 o'clock next morning, we took the cars for Cleveland, and that same night lodged at Buffalo, New York, a distance of some 230 miles. Next day after breakfast, we departed in the train for the Falls of Niagara; at which place we spent two days at the Cataract House, adjoining the Falls, surveying, from various points, the ever attractive and sublime grandeur of the rich and magnificent scenes around this soul-subduing display of Omnipotence.

The Falls of Niagara, 22 miles North of Buffalo, latitude 43 deg. 6 min. from Washington City, is justly regarded as one of the wonders of the world. The St. Lawrence River, rising in Lake Superior, and flowing through Lakes Huron and Erie, pours its waters over these rocks, and thence through Lake Ontario, increased by the Ottawa, it forms the gulf of St. Lawrence. It is, indeed, called by different names. Between Lakes Erie and Ontario, it is called the Niagara; between Lakes Erie and St. Clair, it is called the Detroit; between Lakes Huron and St. Clair, it is called the St. Clair. These all form, and ultimate in, the Gulf of St. Lawrence, which river, after running through Lake Ontario 180 miles, proceeds, uninterruptedly, 700 miles into the sea.

Erie, somewhat larger than Ontario, pours its own waters, with those of its tributaries, over these mighty strata of rocks; and, in

doing so, makes earth and air to tremble in attestation of its mighty triumph.

But still the puny arm of man, guided by science, has disarmed it of its dissociating power over his species. Below it, not more than two miles, is one of the most magnificent triumphs of genius, of science and of art combined, on which the sun now shines.

A cord attached to a kite, despatched from one side of the Niagara by Mr. Ellett, of Philadelphia, was borne across, by a propitious wind, and fastened to a tree on the other side. Then, by it, a rope of sufficient strength to draw a cable, and, by its aid, a wire cable of 36 strands No. 10 wire, 1160 feet in length, was borne across.

Towers were erected on each bank 800 feet apart, to which this wire cable was secured, and, in one month, the scientific adventurer crossed in a wire basket suspended from the cable.

So commencing, it was carried out to such perfection of strength and safety, that a bridge, capable of sustaining 250 tons burthen now passes over it. We crossed it in a train of cars, on a floor 230 feet above the river, which, beneath us, was some 250 feet deep, and that, too, with as much composure and evidence of safety, as though we were moving on the surface of the earth.

During our sojourn at the Falls, we attended, on the Lord's day, the Baptist church, and had the pleasure of hearing from its pastor, Elder Keizer, a well studied and edifying discourse, partly read and partly spoken, on the interesting and important fact, that "the disciples were called Christians first at Antioch." Elder Keizer is a pleasant speaker, and had an attentive audience. "The Baptist Church," as they call the building, is a new and neat edifice; but having one Presbyterian church and one Episcopalian church at the Falls, the villagers and the strangers in attendance do not appear to crowd any one of them.

On Monday morning the 30th, after breakfast, having visited all the points of interest to us, we proceeded to the medicinal springs at St. Catharines, some 12 miles from the Falls. Here we found quite a handsome town, and a splendid edifice, well furnished, for the accommodation of invalid guests, and a considerable number of visitors and attendants.

The Stephenson House is well furnished with all the comforts, conveniences, and even the elegance, of modern civilization. We found it well attended with visitants from North and South; some for health, and some for pleasure.

We went methodically to the drinking of the water and to bathing, both in hot and cold baths. The water is, indeed, any thing but palatable. But after chemical distillation, when diluted with common water, it is more agreeable, and, we presume to say, more salubrious. It is quite in demand abroad. A chemist is employed in purifying and preparing it for the market, and it is thus sent to order, in large quantities, to many parts of the country. - We learn from various sources, that there is a continually increasing demand for it, and thus its merits and medicinal powers are being fully tested. After using it freely for one week, we found a relaxation of the rigors of our rheumatic ailments, especially in the arms and shoulders. An increase of appetite, too, with a better relish for a reasonable quantity of the bounties of its well supplied tables, was one of our most flattering symptoms; but with all this there was a diminution of strength, occasioned, perhaps, by a too free use of the warm bath.

During our sojourn, on finding a Christian Church at Jordan, some nine miles distant, and becoming acquainted with some excellent brethren, we made them a visit on Saturday evening, and addressed an auditory in their very neat and comfortable meeting-house. While there, we enjoyed the kind hospitalities of Bro. J. Snure, who conducted us back to St. Catharines in proper time to address the citizens and Baptist brethren of St. Catharines, in their respectable and commodious meeting-house, obtained for us by our Bro. Palmer, through Elder Ryerson, the presiding elder, who cheerfully gave us his pulpit; but being much indisposed, was not able to attend our meeting. In the evening of the Lord's day, we had the pleasure of hearing Elder Cameron, from the same pulpit, who delivered to his auditory a well composed, but rather too theatrically delivered, sermon, on salvation by grace, without the works of the law, illustrated with incidents in the life of Paul. Mr. Cameron, not long since from Scotland, is, in matter, manner, as well as in pronunciation, a worthy representative of the Scotch pulpit.

While at St. Catharines, we were visited by Elder James Black and Bro. Jackson, of Eramosa, Bro. Lister, of Bowmansville, Bro. Elliot, of Toronto, Bros. Ash and Farewell, of Oshawa, and Bro. Shepherd, of Aylmer.

While at St. Catharines, amongst many valuable acquaintances formed, was that of Dr. Gale, President of Galesburg College, Illinois, and his amiable lady. We freely intercommunicated thoughts, sentiments and views, on sundry topics of public and private importance, with much unanimity of sentiment and feeling. Like myself, he has been over-taxing his powers, under the pressure of numerous and various obligations, to the faithful discharge of which he seems to be much devoted.

On Monday, the 6th of August, conducted by Bro. Black, at my suggestion, we took our departure for Eramosa, the place of his residence, and the immediate field of his labors. We safely arrived at his hospitable mansion that same evening, via railroad to Galt, thence to Guelph by stage, and thence by private conveyance to his residence. We found, not only at Eramosa, but everywhere in Canada West, the same generous Christian hospitality experienced amongst the Disciples of Christ in the United States. Next morning at 11 o'clock, we met a large concourse of brethren and friends, assembled in Bro. John Stewart's spacious barn; and although it was in the midst of harvesting the crops, we engaged the attention of a large concourse for some two hours, which resulted in several confessions of the faith. We had here, also, a pleasing interview with our old friend and brother, Daniel Stewart, who had formerly traveled as one of our agents in Missouri, and spent one year at Bethany College. He is now a farmer at Eramosa.

After a second discourse next morning, we left for Esquesing, conducted by Bro. Butchart, where we enjoyed the hospitality of Bro. Laird. Here we formed an interesting acquaintance with Bro. Menzie, now almost eighty years of age—a veteran disciple and laborer in the vineyard of the Lord. Next morning at 5 o'clock, we took our departure for Toronto, in company with the son of Bro. Menzie and Bro. Laird, who conducted us eighteen miles in their carriages, through a beautiful and fertile country, in a high state of cultivation.

We immediately set sail for Toronto, on board of a first rate Lake Ontario steamer. Soon as we arrived at the landing, we found Bro. Thomas C. Scott and Bro. Elliot, with a carriage in waiting to carry us to Bro. Scott's, whose Christian hospitalities we richly enjoyed during our sojourn in that city. Bro. Scott is now presiding elder of the church of our brethren in the city, and occasionally proclaims the gospel in the surrounding country.

Toronto is truly a beautiful city, of some 50,000 inhabitants, with its broad and well paved streets, and its stately edifices. It abounds in churches of diverse faith, doctrines, and edifices. Our brethren are not as prosperous and as co-operative as they might be, or as they should be, and, as we yet hope, they will be. They have talents, learning, and the means of being eminently useful, provided only that mere order, or mere discipline, or church etiquette, should not usurp the place or province of faith, hope, and love. "These three," as Paul calls them, are paramount to every thing in the Christian profession. Paul would have contracted with any church in his day, never to eat flesh nor to drink wine while the world stood, rather than to wound, or cause to stumble, a weak brother. The vital principle of church order is brotherly love. Let that abound and all is peace, health, and prosperity.

We had the pleasure while in this city of addressing two large congregations in the capacious Baptist meeting house, whose pulpit is now supplied by Elder Pyper, a brother of high reputation, and pastor of the church. Our first discourse was on the great principles embraced in the commission which the Lord Jesus gave to his apostles, relative to the founding of the Christian kingdom. The second discourse was upon the proper foundation of church union, communion, and cooperation. Not the mere details, but the great comprehensive principles propounded and involved in these documents, found in Mathew xxviii. 19, 20, Ephesians iv. 3, 6.

We had a fair representation of the clergy and laity of the city, so far as advised; and we have not heard of any objection on the premises. Amongst our hearers were the distinguished and thoroughly educated Dr. Jas. Lillie, of the Baptist church, justly distinguished for his high attainments in Biblical Literature and criticism; also Dr. Pyper, elder of the Baptist church of Toronto, and Dr. Ormiston, of the Presbyterian Free Church, of high Literary reputation, and superintendent of the Normal schools of Toronto; and Elder Dick and Elder Larimer.

During our sojourn in Toronto, we breakfasted with our brother J. Lesslie, the able editor of the Toronto Examiner, who furnished his readers with a detailed report of our discourses in Toronto, at whose residence, after breakfast, we had a family *tele a tele* conversation with Elder Pyper, Dr. James Lillie, Dr. Ormiston, brother Thornton and lady from Dundas, brother Stewart and lady from Eramosa. Our pleasing interview was concluded with a very special and appropriate prayer by Elder Pyper after which we took the parting hand and hastened to the boat, to meet our appointment at Bowmansville, accompanied by our excellent brother Leister.

At Bowmansville we enjoyed the Christian hospitalities of brother Vancamp and family, and had the pleasure of addressing a large and attentive audience on Lord's day morning, in the meeting house of our brethren, from 1 Cor. 3d chapter. In the afternoon we met for communion, and we are pleased to say that we had a very happy season and were much refreshed in spirit.

Next morning at 11 o'clock we again addressed a deeply attentive and interested assembly from Acts ii. 14, on the elementary principles of the gospel as set forth in that connection. After dinner we were conducted by brother Simpson, of Bowmansville, to the steamer, for Toronto, at which place we arrived at nine o'clock in the evening, and were again met at the landing by brethren Scott and Elliot, and conducted to our former residence. On our return to Toronto we met with our most estimable brother Oliphant, formerly a student of Bethany College, and latterly editor of the Christian Banner, held in much Christian esteem by all the brethren in Canada who know him. After one day's repose with brother Scott, we took the parting hand; brother Frame after forming a very agreeable acquaintance with the brethren of Canada West, returned to New York and we left for London, accompanied by brother Oliphant.

During our sojourn in Toronto we were induced by brother Scott to make a visit to the Lunatic Asylum, one of the most spacious edifices of the kind that we have visited in any city. It contains over 400 inmates, more or less bereft of reason. This asylum is up to the best ideal of such institutions in all its architectural arrangements, location, and in the treatment of its unfortunate inmates. It is architecturally, and in all its details, government and medical treatment, equal, if not superior, to most of the institutions of the kind visited by me in the United States, or elsewhere.

We were much impressed with the almost universal cast of head and face of all its tenantry. Without almost a single exception, its unhappy prisoners were evidently wanting in the intellectual cerebral development, so that phrenologically viewed, they were severally a proof, or evidence, of so much of the science of phrenology as respects the organs of perception, comparison and deduction.

On our arrival at London, we found a river Thames, and learned that it, too, had its London Times newspaper. It is quite a respectable development of architectural taste, and will probably yet become a large city. We made one address in the Methodist Episcopal church on "the mystery of godliness," and had the pleasure of forming an acquaintance with Elder Charles Campbell, pastor of the Baptist church in that city, and classmate, and intimate friend of our brother Pettigrew now of Richmond, Virginia, to whom he very pressing requested me to present his kind fraternal remembrances.

While at London we had the pleasure of attending a meeting in the basement of the Baptist church, and of hearing a very excellent, forcible and edifying discourse from Dr. James Lillie, of Toronto. He is a workman that needs not to be ashamed, rightly dividing the word of truth.

We here met with some old acquaintances amongst whom was brother Edmund Shepherd, formerly of Bethany College, who, with great importunity, desired me to address the church at Dorchester or Aylmer, and its environs, some twenty miles distant, but my health and strength were so much under par, that with great reluctance I had to decline the pleasure of that visit. We had the happiness of forming some interesting acquaintances in London; amongst whom was Elder St. Clair, a venerable Baptist Elder of some 76 years old. He inherits a firm constitution, and is now a pastor of four churches in old Baptist style. But we had soon to take the parting hand, departing thence for the city of Detroit, 125 miles distant, accompanied by brothers John Stewart, of Eramosa, and D. Oliphant. In a few hours on a good railroad, we found ourselves safely and comfortably lodged at the former residence of our much esteemed and beloved Father Hawley, now occupied by Richard Hawley, the old gentleman having returned to his native England.

The church in Detroit does not grow, meeting in a room instead of a meeting house, and having no Evangelist, or elder devoted to the ministry of the word in that city. Detroit, it seems to me, is a good missionary field, and ought by all means to become a missionary station. A man of God—a workman that needeth not to be ashamed—would here find a good field, and, with the Divine blessing, could achieve much good.

Bro. and Sister Burnet, of Cincinnati, arriving a few hours after us, increased our happiness. We met with the church in the forenoon, and addressed the citizens in the afternoon, Bro. Burnet at night, and I again on Monday evening, at 7 o'clock.

These three addresses were delivered in the Lutheran meetinghouse, and were heard by respectable and attentive congregations. A well qualified and discreet evangelist—"a workman that needeth not to be ashamed"—could, with the Divine blessing, here find a good and a profitable field, that would yield a good harvest in due time. Why is there not such an evangelist in the city of Detroit?

At 9 o'clock on Tuesday evening, we got aboard of the steamer May Queen, and safely arrived at Cleveland early next morning. Bro. and Sister Burnet had concurred with us in the purpose of attending the Annual Meeting of the brethren then being held at Warren, O. But on our arrival at Cleveland, my health somewhat affected by my passage on the Lake, and his more urgent calls elsewhere, caused a change of purpose—they departed by the cars for Cincinnati, and we for Wellsville, on the Ohio river, much regretting that our premonitions of an attack constrained our onward course to Virginia, into which we entered that same evening, and next morning arriving at Bethany, found all things well. "Bless the Lord, O my soul, and forget not all his benefits."

Touching the contour of Canada West, or Upper Canada, its population, their character and prospects, we intend hereafter to write a few words; meantime, we cut from the *National Intelligencer* the following statistical view, July 28, 1855:

"The second report of the census of Canada has been published, and is quite an interesting document. The returns for Upper Canada show that the occupiers, of land number 99,906, classed in the following manner: 9,746 holding land not exceeding 10 acres; 2,671 do. 20 acres; 10,134 do. 50 acres; 47,427 do. 100 acres; 16,515 do. 200 acres; 3,404 holding land above 200 acres. Male servants of all kinds, 81,764. Lower Canada has 78,624 farmers. In merchants and shopkeepers the return equals that of Upper Canada; in all the other trades enumerated there is a large disparity. The adult population following trades and professions in Lower Canada, is returned 185,462. In the Upper Province the return under this head is 228, 567. The number of persons living on private estates is nearly three to one in favor of the Eastern Province.

"Mr. Hutton's report sets forth some of the peculiarities developed by the census of the United States and of Canada. Some of the States return forty or fifty architects, others none. The whole of Upper Canada possesses only fifteen who aspire to the title. Toronto has ten artists. In the whole of Upper Canada they have five brush-makers, and Toronto monopolizes them.

"The report comprises some very interesting returns showing the remarkable healthiness of the Canadas. There were over 100 years of age, in Upper Canada, fourteen males and nineteen females. Two males were respectively 115 and 120; two females were each 106 and 114. Nor is the Eastern Province in any way behind in these extraordinary instances of longevity, the returns showing that there were twenty-two males over 100 years of age and eighteen females."

Canada, sixteen hundred miles long, with an average breadth of some two hundred and thirty miles—almost *three times* as large as the Islands of Great Britain and Ireland—contains two hundred and forty millions of English acres. Upper Canada, with its one hundred thousand square miles, or sixty four millions of acres, extends from 40 to 49 deg. North, and, so far as I have peregrinated it, enjoying a healthy and vigorous climate, is capable of sustaining a dense population, and now possessing a largely Protestant element, it is destined to be a very rich province, and, we think, a very intelligent, enterprising, and moral community. It possesses a level champaign surface, with moderate hills and valleys, and many beautiful streams and rivulets meandering through them. The land, so far as fertility is concerned, compares favorably with much of Ohio and New York. Its forests abound with stately timber and every variety of evergreens. which, to my view, impart peculiar charms and attractions to the amateurs of nature. But, better than all, one happy ingredient in its favor is its staunch Scotch conscientious, active, energetic element of population; whereas, in Lower Canada, extending from 45 to 50 deg. North latitude, the Papal element is much larger than the Protestant, and its sombre and paralyzing power, here as every where else, is, and must be, an incubus on the intellectual and moral energy of its population. The feudal character of their land titles, so fatal to the improvement of every country, having recently, in Lower Canada, been, substituted by the fee simple tenure, will, no doubt, effect a great change in the energies and activities of even its Catholic population.

We have no tabular view of the relative number or influence of the different denominations in the Canadas, later than 1851. At that time, in Canada West, those called Bible Christians, Christian Church, and Disciples, together are represented in the whole population at 11,909. There is no society of Disciples given in Lower Canada, and of the others a very few. The Baptists, in their whole population in both the Canadas, are set down at 49,846. The Romanists in Canada East, are 746,866; in both the Canadas, 914,561; the Church of Scotland, Free Presbyterians and other Presbyterians, in the aggregate, have a population of 251,705; Methodists, of four kinds, amount to 228,839. Hence, if all out of the Church of Rome were subtracted from all in it, the *outs*, of all denominations, would have only *thirteen thousand one hundred and forty-three souls* more than the Romanists. But further notice of Canadian affairs and prospects, we shall put on file for our next. A. C.

Millennial Harbinger, Vol. 5, No. 10, Fourth Series, October 1855, pp. 581-583

THE BAPTISTS IN CANADA WEST.

THE Baptists in Canada West, as well as our brethren of the Reformation, are very generally, if not wholly, Bible Union revisionists. Their conscientious regard for the Oracles of God in this, as in all other important matters, is very transparent. They are, so far as I communed with them, weekly communionists. They assemble on the first day of the week for breaking the loaf of blessings, and are very conscientious in family duties—in bringing up their children in the nurture and admonition of the Lord.

We found all our brethren, so far as we conversed with them on the subject, greatly interested in the progress and prosperity of the New Version cause. Bro. James Beaty,* of Toronto, greatly devoted to the cause, became a life director of the American Bible Union while I was there, by the payment of \$100. Others of our brethren, we hope, will follow his example; and those who cannot become life directors, may become life members. The cause of true Christianity will be greatly benefitted and advanced by a faithful and perspicuous translation of the Christian Scriptures.

Evangelists of good attainments, spiritual mindedness, and ability in setting forth the claims of the Lord Jesus on the hearts of a fallen world, would there find good fields of labor. Bro. Simpson, of Bowmansville, will himself pay five hundred dollars per annum for such an evangelist as we could recommend to labor in that vicinity. Others would also aid in this great cause in that region. I should be happy in recommending such a one, not now engaged in a special field; one who, body, soul and spirit, will devote his whole time and energies to the work. My *beau ideal* of an evangelist is not easily filled. A clear head, a pure heart, a well stored mind, a good utterance, and much energy of character, are *five essential points* in a workman that needs not to be ashamed; to which add modesty, gravity, and large benevolence, and then, methinks, we have a good evangelist. If any one is so modest as not to present himself, I hope some one will suggest to me where I can find such a one available. Indeed, in almost every region the demand for good evangelists is considerably in advance of the supply.

The gravity and manifest sincerity of such of the Canadian preachers as I became acquainted with, will very favorably compare with the first class of their fellow-laborers in the United States.

The Baptist ministry in this province will lose nothing in comparison with the Baptist ministry in the United States. They are able, grave, conscientious, and intelligent men, and well versed in the Christian Scriptures,

There now lies on my table the "Gospel Tribune, for Alliance and Intercommunion throughout Evangelical Christendom," conducted by Elder Robert Dick, of the Baptist church in the city of Toronto. Its motto is, "Forbearing one another in love." "For one is your Master, even Christ: and all ye are brethren."

This motto is a very strong recommendation to the patronage of all the friends of Christian union, communion, and co-operation. Under this flag we sailed from the port of Ecclesiastic Discord more than forty years ago, but did not get out of the gulf of Schismatic theology for some seven years afterwards. But for the last thirty years, having doubled the Cape of Good Hope, we've got an open sea, a steadily favorable breeze, and are making a reasonable headway towards the haven of Christian union, communion, and co-

operathm, upon the Divine platform of "one body, one spirit, one hope, one Lord, one faith, one immersion, one God and Father of all, who is above all, through all, and in you all."

We cannot but thank the learned and able editor of the Evangelical Alliance for his generous notice of us in the September No. of the Gospel Tribune, just now placed upon our table.

"Rev. ALEXANDER CAMPBELL IN CANADA.—Having enjoyed the pleasure of hearing the two sermons which the Rev. Alex. Campbell delivered in the Bond Street Baptist Chapel, during his recent visit in Toronto; and having had, in addition, a personal interview with him, it is deemed proper to state, that the influence of the whole upon the mind of the writer, was the conviction that the parties who have so ruthlessly assailed him in Canada, are utterly unworthy of being his judges, and that they would have been much better employed sitting at his feet learning wisdom from his lips; especially seeing his appearance among us was as the coming of one from the dead, the announcement of his death having been published the *previous week*, in nearly every paper on the continent; a fact which gives the character of malignity to the treatment he has received at the hands of a certain editor and his correspondents. The fact referred to should have protected him from the violence of denunciation of which he has been the victim, and his venerable age should have shielded him from the blustering onslaught of one who has not yet outlived the wild indiscretions of his youth. Whatever be the errors of Alexander Campbell, he certainly merits, as a disciple of our Lord, the '*cup of water*' which no Christian can innocently withhold, much less he guiltless while presenting, instead thereof, wormwood mingled with gall."

In laying this notice before our readers, we do it as an act of justice to our Baptist brethren in Canada, to the editor of the Gospel Tribune, and as especially admonitory to a few such men as Messrs. Graves & Co., as it is complimentary to us. We have been much misrepresented by the "Christian Messenger," of Brantford, and that, too, by quoting our own language out of place, of which we will take some notice at a more convenient time. A. C.

* Bro. Beaty is editor of the Daily Leader, the only double sheet published every day (Sundays excepted) in the province.

The Toronto Examiner, published weekly, is edited by our brother James Lesslie, who reported our discourses in that city, not *verbatim*, but in substance.

Millennial Harbinger, Vol. 6, No. 3, Fourth Series, March 1856, p. 176

NEW YORK.—Bro. Frame, writing from Williamsville January 18th, says, "The good cause is onward here. On Christmas I immersed two young ladies, twin sisters, their eldest sister having preceded them a week in the way of obedience—all students. These make 12, all young persons, whom I have immersed since the commencement of my labors herein May last. Two lately united with us from the Baptists. The good cause is generally onward in New York. There are in this county some five or six congregations. Churches, however, must have pastors and teachers before they can prosper as they should. A good supply, well supported, would, in my opinion, give a new impetus to the cause."

Millennial Harbinger, Vol. 6, No. 3, Fourth Series, March 1856, p. 178

After a tedious illness, died on the 27th of November, sister Miranda Ash, consort of Bro. Joseph Ash, of Oshawa, Canada West. As a daughter, wife and mother, her deportment was ever amiable and praiseworthy. She had been » worthy member of the Christian church for upwards of twenty years. Amongst the very first who embraced the primitive gospel in Canada, she lived long enough to witness many instances of its original power over the hearts and lives of those of her acquaintance, as well as in her own experience to know and feel much of that peace and joy inexpressible—the portion of the children of God. Her exit was most happy and triumphant. Shortly before which, she called around her the family, consisting of three sons, with her husband and aged father, who had just arrived, and in a most solemn and affecting manner, she gave to each an appropriate blessing, with an earnest solicitude that they all may meet again where parting would be no more. This most impressive scene was witnessed by many of her friends; to all of whom she gave the parting hand with a most affectionate adieu and advice, suited to the condition of each. After which, she

Left the world without a tear,
And all the friends she loved so dear;

Millennial Harbinger, Vol. 6, No. 5, Fourth Series, May 1856, p. 299

THE CHRISTIAN BANNER.

THE object of the Christian Banner is stated in a single sentence: To elucidate and illustrate the primitive teaching, the primitive faith, the primitive church and brotherhood in Christ, as set forth, exemplified, and maintained in the Inspired Oracles, without the aids and appendages of confessions or disciplines made by men. Pamphlet form, 32 pages, stitched and covered, monthly, \$1 a year, 5 copies for \$4; published by Oliphant & White, Coburg and Brighton. Address D. Oliphant, editor, Brighton, C. W.

Millennial Harbinger, Vol. 6, No. 6, Fourth Series, June 1857, p. 360

NEW YORK—Bro. J. M. Bartlett, of Tonawanda, Erie county, April 25th, reports 6 additions, and prospects favorable for more.

Millennial Harbinger, Vol. 6, No. 7, Fourth Series, July 1856, p. 415

ERAMOSA, C. W., January 10, 1856.

We know you will be glad to bear that the truth is spreading and conquering in many localities in Canada. Since October, 30 have professed the gospel in Eramosa and Erin, and we hear of good success in other places. Bro. Edmund Sheppard is the only itinerating proclaimer we have at present, but he is a host in himself. His truly admirable discourses cannot fail of attracting hearers, and benefitting them. You would be delighted to listen to his persuading and instructing sermons for the Bible, as if he knew nothing but that book, and without any effort at eloquence, his knowledge of the Scriptures, his earnestness and zeal for the truth, and his command of the English language, make his addresses always a rich spiritual feast. We feel truly thankful, that like the rest of our teaching brethren here, his taste, as well as his principles, leads him to dwell, with peculiar pleasure, on Christ and him crucified, and those converted under his preaching, will contend earnestly for the faith once delivered to the saints. JAMES BLACK, Lois BLACK.

Millennial Harbinger, Vol. 6, No. 9, Fourth Series, September 1856, p. 538

On the 11th of April, Bro. JOHN SNURE, of Jordan, C. W., in his 57th year, he loved the cause of his Redeemer, and ever endeavored to live consistently with it. [We sincerely sympathize with the brethren in Canada, in the loss of this excellent brother, and especially with those to whom he was dear, both in the flesh and in the Lord.—S. H. C.]

Millennial Harbinger, Vol. 7, No. 3, Fourth Series, March 1857, p. 176

CHRISTIAN BANNER.

FROM the "Christian Banner," Brighton, Canada West, we are happy to hear of the successful labors of our brethren in the good cause, Bro. J. C. Stark, of Ohio, in a recent visit to Canada West, added some fifty-three disciples to the churches, in his tour. We are happy to hear of the earnest labors of brethren Lister and Kilgour, who are laboring in Upper Canada. We are also pleased to see that the Christian Banner, edited by bro. D. Oliphant, assisted by J. Butchart, Jr., is still scattering the good seeds of the Christian faith—while contending in his Christian Banner for the Ancient order of things. We are sorry to see so large a harvest as is now ready for the sickle in Canada West, with so few reapers to gather it. And it is still more painful to know how many with large means in hand—who could severally have each his own missionary in the field, are nevertheless, doing comparatively nothing in the great work of evangelizing the world. A. C.

THE CHRISTIAN BANNER

FOR 1857, volume XI, will aim to "rightly divide the word of truth"—to proclaim the same "gospel of the grace of God as the apostles of Jesus preached to sinners—and teach, admonish, and exhort believers according to the "mind of the Spirit," opposing with direct earnestness, as occasion may demand, everything avowedly religious which is not in accordance with the inspired pattern. The Christian Banner is a monthly periodical of 32 pages, with neatly printed cover:—subscription only \$1 per year. Orders may be addressed to D. Oliphant, Brighton, Canada West.

WILLIAM OLIPHANT DEPARTED.—[The "Brighton Weekly Flag" contains the subjoined obituary notice, which embraces the essence of all that we ought at present to say of the now departed brother William Oliphant. Our dear brother still lives in the affections of very many: and it is confidently hoped that his example in life, even though he is personally removed from us, may long be of service in the cause of the Prince of Salvation who is also the Resurrection and the Life.—D. O.]

Died, at Eramosa, on the 7th day of September, WILLIAM OLIPHANT, aged 42. As a member of the domestic circle—as a citizen of the community in which he lived—as one of the Lord's pure family, William Oliphant was affectionate, faithful, and exemplary. No one could depart to the unseen world with greater composure, no one could leave behind a purer or a greater share of general esteem.

Millennial Harbinger, Vol. 7, No. 4, Fourth Series, April 1857, p. 239

NEW YORK.—Bro. J. M. Bartlett writing from Auburn, under date of February 12, says—I have recently immersed into Jesus Christ 15, and bro. Lowell, of South Butler, nearly the same number

Millennial Harbinger, Vol. 7, No. 5, Fourth Series, May 1857, p. 296

CANADA WEST.—Bro. James Black writing from Eramosa, under date of Feb. 23, says—Brothers Lister and Kilgour have been constantly laboring since last August, and when I last heard from them they reported more than 100 additions to the cause of Apostolic Christianity as the result of their labors. They cannot attend to but a few of the many calls soliciting them to preach the Gospel.

At a late meeting of the Co-operation the Board was requested to try to get bro. Edmund Sheppard permanently into the field in addition to brethren Kilgour and Lister, and to continue gradually to add to the number as God prospers us.

Along with this cheering news I could add much that would give you pain but it is needless, you have annoyance enough; but God is on our side, and we do not fear what man can do. Upon the whole the success of our Evangelists is quite encouraging and above any former effort in gathering converts into the fold.

Millennial Harbinger, Vol. 7, No. 6, Fourth Series, June 1857, p. 359

N YORK.—Bro. J. M. Bartlett writing from Sterlingville, May 9, 1857, says— Bro. Belding, of Ohio, has recently held a meeting in Carthage, in this county, Eight had made the good confession when I left. More were expected, but I have not heard from them since.

Millennial Harbinger, Vol. 7, No. 6, Fourth Series, June 1857, pp. 359-360

DEMISE OF MOTHER OLIPHANT.—Sophia Oliphant, sen., relict of the late D. Oliphant, sen., and the beloved mother of the writer, no longer lives here below! She died at her residence in Eramosa, on the 20th day of March, passing away as one fully ripe for the eventful change. While her memory is cherished by a few near relatives, and by more than a few who were acquainted with her noiseless virtues, no one mourns this change on her account. Death and the tomb, and the great day of the Lord when the Books shall be opened, were armed with no terrors to her who has lately left us.

Mother Oliphant's years were 74, lacking six days. She was born March 26th, 1783, in the city of London, England; was taken at an early age to Scotland, where she was married and became the mother of seven children—two of whom only are now among the living. Having been fifty or fifty-one years associated with the Lord's people, first with the Scotch Baptists, and latterly with the Disciples—having passed through very trying vicissitudes and afflictions without even a whisper of a murmur—and having been steadily active though unassuming in manifesting an interest in the Saviour's cause, she has worked out, through Him who strengthened her, a Christian pattern which it is hoped may not be forgotten by her children, grand-children, and other relatives and friends.

Millennial Harbinger, Vol. 7, No. 8, Fourth Series, August 1857, p. 471

From an article, "Our Missionary," by W. K. Pendleton, co-editor of the *MH*, concerning the work of the Missionary Society.

The brethren, generally, we are happy to perceive, are uniting with much harmony in the work of Missions, and, we trust, the day is not far distant, when there will be no diversity of opinion, either as to the practical importance or the Scriptural warrant of this great and benevolent movement for the wider spread of the blessings of the gospel, both at home and abroad. We were much gratified to see that Bro. Oliphant, the Editor of the Gospel Banner, C. W., had the editorial courtesy and Christian magnanimity to publish our appeal to the liberality of the brethren, and our call for a suspension of controversy. He has our thanks, and we sincerely hope that he will come up with the brethren at the approaching Anniversary, and unite the wisdom of his counsels with their deliberations, that, if he

cannot all agree with us, we may in some way consistent with the great end for which we labor, go with him. We are not tenacious about the *plan*, provided that we can feel sure that, somehow, the *work* will be done.

The same request which Bro. Oliphant has so courteously complied with, we made, in like terms, also, of Bro. Fanning, of the Gospel Advocate, but we are sorry to say he has not been pleased to pay it equal respect.

Millennial Harbinger, Vol. 7, No. 8, Fourth Series, August 1857, p. 476

The annual meeting of the Disciples of the State of New York, will be held with the congregation meeting at Pompey, commencing on Thursday before the 3d Lord's day of September, at 10 o'clock, A. M. Also, at the same time and place, the Missionary Convention will hold their meeting to transact their business.

We earnestly request our teaching brethren to favor us with their company.

We would extend an invitation to all our brethren in other States and Canada, who love our Lord Jesus Christ in truth. Carriages will be in waiting at the Lafayette Depot, to convey you to the place of meeting.

TULLY, New York June 1857.

H. A. CHASE, Sec.

Millennial Harbinger, Vol. 7, No. 8, Fourth Series, August 1857, pp. 477-478

CANADA WEST.—Bro. James Black, of Eramosa, under date of June 29, reports as follows—"Our annual gathering at South Dorchester took place on the 19th inst., and the three following days, and notwithstanding the very heavy rain the most part of the 3 last days, it was well attended by brethren and others. The big tent of the brethren in Ohio, which they kindly lent us for the occasion, was supposed to shelter 2500 on Lord's day, and I heard a brother in the neighborhood say that if the weather was fine, 2 such tents would not contain the people. Besides a pretty good collection of our Canadian preachers, we had brethren A B Green, Southmead, and Stark, from Ohio, who labored faithfully, and I may say I never heard better preaching in matter, manner, and spirit, than I heard during the meeting. Eleven professed faith in the Savior, and 8 of the number were baptized the same evening. The brethren in Dorchester deserve great praise for the abundant provision which they made for the comfort of all during the meeting, and themselves and their teams were busy every day except Lord's day conveying friends from the Railroad stations, &c., with cheerfulness and Christian courtesy truly commendable. It was a delightful season. In the course of the past year, our brethren Kilgore and Lister organized 2 new churches, much strengthened others, introduced the gospel into new localities, removed much prejudice, and baptized many. Calls for sending preachers are more numerous and pressing than ever, the fields are white, and the laborers *very few*. Lord send forth thy truth and thy light."

Millennial Harbinger, Vol. 7, No. 8, Fourth Series, August 1857, p. 479

NEW YORK—Bro. Thomson, of Ballston Spa, under date June 19, says—I have just returned from the yearly meeting of the Disciples held at Ballston and am rejoiced to say the meeting was well attended and the greatest attention manifested. The brethren showed the utmost hospitality, and the *new command* was evidently well understood there.

We left brother E. Wakefield, of Ohio, behind, who has since immersed those whose hearts the Lord had opened to receive truth for the remission of sins.

I never spent 3 happier days, and only long to be directed to such a company where I may spend and be spent in the service of the Lord.

[We learn that brother Wakefield continued the meeting till the following Lord's day after the yearly meeting. he immersed 13 and received several from the Baptist. The whole number taken into the church was 18, which very greatly encouraged the brethren.]

Millennial Harbinger, Vol. 1, No. 2, Fifth Series, February 1858, p. 120

CANADA WEST Bro. E. Shepperd of South Dorchester, under date of Dec.5th, reports the success of the Gospel in his vicinity, as follows: Annual meeting, in June, eight were added, six of whom were united to the church of S. D. Afterwards, nine more were added during a visit from Bro. James Kilgour. Seventeen more have been added by baptism, at different times, since last winter, and two from the Baptists, making in all 34 additions during the last year.

Millennial Harbinger, Vol. 1, No. 3, Fifth Series, March 1858, p. 176

IOWA—Bro. J. M. Yearnshaw, of Marion, under date of February 12, reports about 40 additions to the church at that place, through the labors of Bro. N. A. McConnell, assisted for some 10 days by Bro. Hartzell, of Davenport.

CANADA WEST.—Bro. Edmund Sheppard, of West Dorchester, writing under date of December 8, reports 34 additions to the church at that place during the past year. Bro. S. was assisted by a visit from Bro. Jas. Kilgour, during which were made nine additions to the church. Bro. Sheppard's address is now Orwell P. O., Canada West. We should be pleased to have reported also the number of families visited by our Evangelists in their fields of labor. We think such visits add much to the success of their public addresses.

Millennial Harbinger, Vol. 1, No. 5, Fifth Series, May 1858, pp. 298-299

CANADA WEST.—Bro. James Black writing from Eramosa, under date March 8, 1858, says: Brethren Kilgour and Lister are just returned from a tour to the Nottawasaga bay, and though I have not seen them since to learn particulars, I understand they organized a church of 37 members, and baptized many more. Their labor in the Gospel for the past year has been greatly blessed in planting new churches, edifying the churches visited by them, and preaching the Gospel to sinners. It is a great cause of rejoicing that notwithstanding the slanders and stubborn opposition of mere sectarians, the apostolic Gospel still prospers, and wins its way to the hearts and consciences of sinners inquiring after salvation. We have every encouragement to persevere and enlarge our efforts. The cause is God's and must finally triumph. Amen.

The "Provincial Co-operation" have had one Evangelist constantly, and another the greater part of the time in the field, laboring since the 13th of August, 1856. Four churches have been organized, and another re-organized; 256 have been immersed—16 have been restored, and 28 have united from Baptists, Christians, and Methodists. May the Lord be praised! Had the Board, acting for the Co-operation, employed Evangelists more efficient, doubtless more good would have been done. Our excellent, devoted and beloved Bro. A. B. Green, when at

our last Juno meeting, "so spake" that much prejudice against the Truth was removed; and the glorious cause of our Beloved Redeemer, in this Province greatly strengthened. [March 19th '58.]

SIMON.

Millennial Harbinger, Vol. 1, No. 9, Fifth Series, September 1858, p. 532

Bro. H. A. Chase, writing from Tully, under date of July, 1838, says,—The Annual Meeting of the Disciples, of the State of New York, will be held with the Church meeting at Clarksville, in the county of Cayuga, commencing on Thursday before the second Lord's day in September inst., at 10 o'clock, A. M.

We wish to extend a cordial invitation to all the good brethren in our State and vicinity. Let all feel they are expected to be there and participate in its joys.

Millennial Harbinger, Vol. 1, No. 9, Fifth Series, September 1858, pp. 534-535

CANADA WEST.—Bro. John Stewart, writing from Eramosa, under date of June 24th '58, says, --With several of our friends, I have just returned from our June meeting held at Bowmanville, C. W. You will be pleased to hear that a good impression was made in favor of the truth of God. From 8 to 9 made the acknowledgment of Jesus being Lord. The surprise is, however, that there were so few, there being nearly two thousand listening to the truth of the most solemn, glorious, and awful import, in this however, I feel certain that the faith and hope of the brethren have been strengthened, and I trust their love and zeal, increased.

Our speaking brethren were all men of faith and worth. Assisting them from your side of the National boundary line, was Bro. Green, who is a workman that needeth not to be ashamed. Not a few consider him, (and I think justly,) a model preacher. Should anyone require to be fully satisfied that the pure gold of Divine truth shines the brightest without varnish, let them go and hear Bro. Green, and should our preaching brethren desire to be freed from all suspicion of vanity, let them imitate those who make it their object to present the excellency and beauty of truth with correctness and decision in the fear and love of God, making of no account the superfluous drapery which, while it fascinates as assuredly bedims that which alone is of real value. The claims and merits of Bethany College, were presented by Bro. Black and Shepherd. The Churches will, I hope, do as recommended. If not: by the time this reaches you, will shortly be advised of the anxious desire that the Brethren in Canada, have of seeing you once more, and I trust that it may be in your power thus to gratify us all, as you will have an account in full of our meeting, &c., from some of our leading brethren for publication, I need add no more this being intended only for yourself.

Bro. Amos Clendenan, writing from Jordan, under date of August 5, says,—I immersed recently in the Jordan River, near this place, an interesting individual, who had officiated as a clergyman in the Church of England. The brethren at Jordan are well pleased with him.

Bro. James Black, writing from Eramosa, under date of July 23d, '58, says,— Bro. Sheppard closed a series of meeting which he held in this township on last Lord's day evening, resulting in the immersion of 21 believers, besides sowing much good seed, the fruit of which we hope to see yet. All the converts were well instructed in the principles of the Gospel. The most of them were the children and relatives of the members of the Church in the West of Eramosa, to which our intelligent and substantial Bro. Lazarus Parkinson preaches regularly. I have much pleasure in hearing testimony to the ability and faithfulness of Bro. Sheppard as a proclaimer of the Gospel. He knows and feels that the object of the Evangelist should be to convert men from sin to God, by preaching Christ in all his fulness, as the *One Mediator* between God and men, "Christ" is his theme, and with a well disciplined mind, richly furnished with Bible truth, and a command of the English language, which very few possess, it is impossible for an honest man to listen to him without being benefited.

Indeed the Lord is very gracious and good to us, in giving us such faithful and successful Evangelists. I hope we may be able and willing to do them justice.

Millennial Harbinger, Vol. 1, No. 9, Fifth Series, September 1858, pp. 537-538

FREDONIA, March 13th, 1858.

On the 8th ult., my brother, Dr. Morgan G. LEWIS, of BLACK ROCK, Erie county, .N. Y., fell asleep, with the cheering hope animating him that he should be awakened on the morning of the resurrection, ever to live with Christ. As the closing hour drew nigh, he had bright visions of the "better life: Said he, "I hear most beautiful music—like the voice of arch-angels,—it is very pleasant to listen to it." Then, looking around, he laid, "I go away and come back to the world again, but I can say I have heard the angels sing. Thus he departed, without the fear of death, after a sickness of but five days, bearing testimony to all who saw him, that the Christian's hope is a *sure support* in the hour of death. As a physician, by his christian kindness and sympathy, he had gained a deep hold upon the affections of the community. This was manifested by the throngs who, with suffered eyes, attended his funeral, having closed their stores and shops for this purpose. The Medical Society of Buffalo called a meeting and passed resolutions of condolence and regard, and resolved to attend his funeral in a body. This they did, six of them acting as bearers. Dr. Lewis was a member of the Free Baptist Church, which had adopted the Principles of the Reformation, and doubtless will soon adopt their name. Elder Ball and Dr. Straight, their public speakers, are Disciples, and it was Dr. Lewis' greatest desire and earnest effort to lead them to take a noble stand for sustaining "primitive christianity.

G. W. Lewis.

Millennial Harbinger, Vol. 1, No. 11, Fifth Series, November 1858, pp. 659-668

Died, at Auburn, New York, Saturday, August the 15th, in the 34th year of her age, Sister Sylvia S. Bennett

In the death of Sister Bennett, the church at Auburn has lost one of its most devoted and constantly faithful members. She made a profession of Christianity at the early age of 12 years, uniting with the Baptists; but she soon after became satisfied, after a most thorough investigation of the Word of Truth, that the Gospel presented a more excellent way. And, from that time to her death, she rejoiced in the Divine assurance of acceptance, based on obedience God's Word; and *she* has ever been noted for her conscientious discharge of every Christian duty.

She lived only to advance the interests of the Redeemer's Kingdom, and to be early fitted for her journey home. As her body wasted under the slow but deadly effects of consumption, her spirit seemed anxious to take in flight and join its kindred in the skies. And in that last trying moment, when her fond sisters stood around her, weeping at her death, she says,—"Oh how sweetly I am dying." Thus dies the saint of God, triumphing even in the jaws of death.

The Sisters Bennett have been, like the sisters of Lazarus, devoted to tie Saviour; and their home, like that at Bethany, has often been the resting place of the servants of God. Oh, how many dear ones have gone before us to welcome us to those Heavenly Mansions.

J. C. GOODRICH.

Millennial Harbinger, Vol. 2, No. 1, Fifth Series, January 1859, p. 58

NOVA SCOTIA.—Bro. W. W. Eaton, writing from Eastport, Maine, Nov. 1st, '58, says,—I have been evangeliing in Nova Scotia and New Brunswick twenty weeks. I have spoken at least 6 times a week, with improving health and vigor. I have had the joy of seeing many of the brethren greatly encouraged and revived, and some 60 obedient to the Lord. The Lord has been very gracious to us. Blessed be his holy name.

NEW YORK.—Bro. J. L. Granuis, writing from Carthage, reports 4 additions to the church.

Millennial Harbinger, Vol. 2, No. 2, Fifth Series, February 1859, p. 118

CANADA WEST.—Bro. James Black, Eramosa, thus writes: Our Home Mission has been eminently useful, and continues to grow in favor with the brethren everywhere, with few exceptions. I was lately reviewing the correspondence of our excellent missionaries brethren Kilgour, Lister, Sheppard, and I find that they have added to the churches about 250 members, besides imparting much valuable teaching, removing prejudice, and infusing an excellent Christian feeling among the brethren since this time last year.

I take pleasure to say to *you* that at a meeting, sometime in the Fall, a Presbyterian minister who heard them, stood up and said publicly that they preached the Apostolic Gospel. He was afterward heard to say that we were a calumniated people. I know you will be glad to hear this.

As proof of the Missionary spirit of the brethren in Canada, the churches from which we had returns have pledged over \$900 for the spread of the Gospel at home, for the present year, and this they put at the disposal of a board of brethren chosen annually (in February) who find out proper laborers and pay them.

Millennial Harbinger, Vol. 2, No. 3, Fifth Series, March 1859, p. 179

NEW YORK.—Bro. J. Milton Bartlett, Clarence, March 7, '59, says: I came here six months ago. I have immersed into Jesus Christ, 14 persons: 2 in this place, 5 six miles East of the town of Newstead, and 7 in Marilla 10 miles South, and persuaded 4 others previously immersed, to unite

Millennial Harbinger, Vol. 2, No. 4, Fifth Series, April 1859, p. 239

GODERICH, C. W., March 15, '59.

Dear BRO. CAMPBELL:—By the last English mail I received intelligence of the death of my dear Father, whom you well remember. He died in Oswestry on the morning of the 19th February, aged 79 years 2 months, and 8 days.

His illness was extremely brief, and said to have been almost painless. On the 18th he began a letter to me, which he failed to finish, owing to what was considered a slight bilious attack; it, however, was his last indisposition, for the next morning, ere the day had dawned, he had breathed his last.

I am happy in being able to say that his path, like that of the just, seemed to grow brighter and brighter unto the perfect day. As a husband, father, and friend, he has left a bright example; a rich legacy to those who delight to dwell upon his memory. As a Christian, he was modest and unassuming, but steadfast and earnest in the discharge of duty.

In conclusion, I may say, that although subject to the frailties of our nature, he, nevertheless, exemplified the virtues of benevolence and truth, fidelity and affection. But we sorrow not as those who have no hope, for we have the consolation of believing that we shall meet again. R. HAWLEY.

Millennial Harbinger, Vol. 2, No. 7, Fifth Series, July 1859, p. 418

CANADA WEST. — Bro. James Black, Eramosa, May 13th, '59, says. The news from Bro. Lister (at present our only itinerant,) continues to be very cheering besides several other valuable additions, a church of about 40 members, formerly united with the Christian connection, embraced the primitive Gospel, and united with us on the Bible.

Millennial Harbinger, Vol. 2, No. 8, Fifth Series, August 1859, p. 479.

CANADA WEST. — Bro. Jas. Black, Wainfleet, June 8, says: I am now in company with Bro. Lister, on a tour among the churches here. Bro. Lister baptized 9 in Trafalgar and in Rainham, and we are now going to Lake Erie to baptize 3 more. Thank the Lord.

From Eramosa, June 22, he also writes as follows: Our annual meeting, though not so well attended, partly on account of its being to the extreme limit of our settlement, to the Northwest, and partly on account of the scarcity of money — was, nevertheless, an interesting meeting. Brethren Kilgour, Anderson, Lister, and W. W. Eaton, of Cincinnati, were present, and all spoke well, and the impression on the community, to all appearance, was good. Eight were immersed before I left, Monday morning, and the prospect good for more,

Millennial Harbinger, Vol. 2, No. 9, Fifth Series, September 1859, pp. 539-540

NEW YORK.—The Annual Meeting of the Disciples of the State of New York, will be held with the Church meeting at Throopsville, Cayuga county, State of New York, commencing on Thursday, before the 2nd Lord's day in September inst, at the hour of 10 o'clock, A. M.

We earnestly desire that the good brethren of our State, as well as all others, will favor us with their presence, in order that our confidence in the truth, may be strengthened, and that we may enjoy a season of refreshing from the presence of the Lord. H. A. CHASE, SEC'Y.

Bro. Win. T. Horner, Pompey, June 27, reports 14 confessions, within the last eight days, to the Church in Pompey. Also, within the last few months, two churches in Erie county, have been fully organized, and are growing in the Christian graces; besides considerable done elsewhere in the State, by the proclamation of the gospel. The brethren of the State are about organizing the central and Western Districts, that they may labor more effectually in missionary territory. The Lord bless their efforts.

Millennial Harbinger, Vol. 2, No. 12, Fifth Series, December 1859, p. 716

CANADA WEST.—Bro. Edmund Sheppard, Orwell P. O., thus writes: Bro. J. Kilgour is at present laboring with us. He has been here two weeks; 6 have already been buried with their Lord in baptism, and we expect to assist 10 or 12 more to put on the Lord in *his own way*, to-morrow morning.

Never has the cause of truth shone forth as brilliantly in Canada before as now; all around us we hear of large ingatherings into the fold of the Good Shepherd. May all thus gathered in feed on the tender pastures, and drink of the still waters so bountifully provided by the Head of the church.

Millennial Harbinger, Vol. 3, No. 1, Fifth Series, January 1860, p. 56

New York.—Bro. Wm. T. Homer, Williamsville, Erie County, writes: One of the most successful and interesting of the New York State meetings has recently closed its session at Throopsville, N- Y. It was largely attended, and several faithful proclaimers of "the truth" were present, in the spirit of the gospel. The glorious richness and fullness of the gospel of Jesus were effectually presented by brethren Bartlett, Bickford, Clayton, Parsons, and others; all presenting the Cross as the central idea of the gospel, in contrast with the delusive tendencies of modern animalism, (erroneously called spiritualism). There were 9 immersions and confessions, with a flattering prospect of more.

One feature of the meeting was peculiar. Saturday forenoon was given to missionary matters, and the following resolution was discussed with enthusiasm, according to knowledge, and carried with complete unanimity.

"Resolved, That the members of the churches of Christ, in the State of New York, assist this missionary effort by their means, their influence, and their prayers."

We were employed to preach under the direction of the board for one year-havo preached two discourses in Marilla, N. Y., and taken two confessions. To the Lord be all the praise.

From the same, Williamsville, Erie co.: The first fruits of the New York State missionary labor are promising, indeed,' and we are confident that many faithful brethren and sisters will remember the laborer and the cause in their prayers. We have just closed a meeting of a few days, in Aurora, in this county, with 4 immersions. We have been four Lord's days in the service, with 14 additions. Petitions are coming in for meetings in new localities.

Another from the same, Williamsville, Erie Co., Nov. 7, '59, reports a meeting of 8 days, of unusual interest. The result was the formation of another congregation of 28 members, within the limits of said county. Of these some had been previously immersed, some reclaimed, others were immersed during the meeting, and some from other churches. Will not the brethren of our State invest more capital in this glorious mission?

One more evangelist, we think, could be profitably employed in Erie co. May the Lord awaken an interest that shall show itself in a becoming zeal for the salvation of our State from the thralldom of sectarianism and infidelity.

Bro. J. Milton Bartlett, Clarence, Oct. 28, writes: I have immersed 25 during the year. Bro. B. has changed his field of labor to Cato, Cayuga county.

We trust that in his new field, his labors will be crowned with much success.

A. W. C.

Millennial Harbinger, Vol. 3, No. 2, Fifth Series, February 1860, pp. 116-117

CANADA WEST.—Bro. Edmund Sheppard, South Dorchester, Dec. 9, 1859, writes: Our series of meetings in this Township, held in October last, resulted in 24 additions to the church of Christ.

I also immersed 9 in the Township of Eramosa, a few weeks ago. Oh may they feed upon the tender grass, and drink of the still waters of the good Shepherd of our souls.

Bro. Chas. J. Lister, Bowmanville, December 15, 1859, writes: Bro. Sheppard has been laboring in Eramosa, West, and Rockwood; 9 were immersed. He is now laboring in Erin, 2 have already obeyed. Meetings are encouraging. Bro. Kilgour visited Dorchester in October. His two weeks labor resulted in 24 additions. He and Bro. Anderson have held meetings in Norval, 11 were immersed; 5 were immersed lately in Trafalgar. The brethren in that place are doing well. May the Lord be praised. Would it not be well for the Bible Union to keep in view the publishing of the whole Bible in something like the present form; three columns and copious notes. Let this be done as a separate thing. I think it would pay. People would purchase the work instead of commentaries.

Bro. Jas. Black, Eramosa, Dec. 25, '59, reports some 300 additions to the churches of the Province within the last six months.—And the calls for preaching are urgent from every point of this compass.

Millennial Harbinger, Vol. 3, No. 4, Fifth Series, April 1860, pp. 236-237

MICHIGAN.—Bro. P. C. Gray Detroit, March 13, '60, reports as follows : The Church in this place has been in existence for a number of years, and made but little progress, which makes what follows very interesting. We have lately had the ministrations of our dear Bro. Thomson, of Illinois, sometime of Edinburgh, Scotland, through which we have been rejoiced during the months of January and February, by having 10 additions to our small number. Bro. Thomson also during the same time baptized 4 others in Canada, on the shores of Lake Erie.

Millennial Harbinger, Vol. 3, No. 4, Fifth Series, April 1860, p. 237

(Ionia Co., Michigan is where Daniel Wiers died in 1869)

Bro. Isaac Errett, Muir, February 20, writes; Bro. E. Regal and myself, in the last nine weeks have, by the blessing of the Lord, gathered about 150 converts at different points in this (Ionia) County-

Bro. Isaac Errett, Muir, January 30, 1860, writes: I send a statement of Missionary matters for the Harbinger. I have just closed a five weeks meeting at our County-seat, the immediate result of which is about 50 additions to the church. These are mostly substantial accessions—many of them are among the very best citizens. In one year the church has grown from nothing to about one hundred members. We have now in this country, four churches, with about 300 members in all;—where three years ago, there were but about 25 disciples. Taking in three adjoining counties we have altogether about 10 Churches, and, perhaps, 500 members, where, three years ago, we were not known.

We began yesterday at Muir. This is the *seventh* week of unremitting labor, and there are probably four or five more ahead.
Presiding Elder and Evangelist of the Church of Christ

Millennial Harbinger, Vol. 3, No. 4, Fifth Series, April 1860, p. 240

Our dear Bro. Jordan Post, of Pickering, fell asleep in Jesus, on the evening of the 1st. inst.

We have lost for a "little while," the society of a brother beloved by all who knew him. He had an unwavering confidence in the truth; and was truly hospitable and kind, forward in contributions, and ready always with advice and counsel to promote the cause of our Master. He had, unquestionably, "a good report of them who arc without." Many of us have lost a *friend indeed*. The congregation will feel his vacancy much. May the Lord strengthen those who remain. He has left a sister wife, beloved, who will deeply mourn. But few women possess the moral excellency of our dear Sister Post. O, that the Lord may sustain her! The family are a pattern of amiability and purity of morals. A son and a daughter have obeyed the Gospel. Bro. Post has "fought a good fight, has finished his course, and has continued faithful; and there is laid up for him a crown of righteousness. CANADA, 3d March, 1860.

Millennial Harbinger, Vol. 3, No. 8, Fifth Series, August 1860, p. 477

BREWERTON, Onondaga Co., N. Y.

BRO. CAMPBELL.—The Yearly Meeting of Disciples, in this State, will commence on the 6th September, and hold over Lord's day, *id this place*.

Yours in the faith, JOHN L. STEWART.

Millennial Harbinger, Vol. 3, No. 9, Fifth Series, September 1860, p. 533

A CIRCULAR.

BRETHREN OF THE STATE OF NEW YORE, GREETING—

The age in which we live is remarkably peculiar, every principle passing the crucible of the closet criticism. The Bible is read more largely by the masses than formerly. The churches in different states are awakened to their duty in sounding out the word of life. The gospel in its simplicity and power is leavening the South and West.—The rays from this celestial source are but few falling upon our eastern towns and cities.

Shall it continue thus, or will we more fully realize the responsibility of life, and endeavor to gladden the hearts of many by the gracious promises of the gospel?

During eight months of the present year, by a co-operation of the Churches of Christ in central and western New York, an evangelist was employed to proclaim the gospel of Jesus in destitute portions of this state.

The result has been encouraging: 91 were added to the army of the faithful—two new churches being constituted, and several weak ones strengthened.

Brethren of New York, shall we not unitedly labor in this glorious cause, contributing of our earthly bounty to send the gospel to the poor? Let us not be so selfish as to think that the money must be spent in our own neighborhood, unless a suitable field presents itself—but with a benevolence characteristic of the cause we have embraced, may we contribute for the destitute in the more distant counties of our State.

Those churches or individuals wishing to contribute, will forward the money or pledges to G. Selmer, Waterloo, N. Y.

May we, as we realize the shortness of life—the darkness of the world—the value of the soul—the power of the gospel—the beatitudes of heaven, thank the Lord that an opportunity has offered for the giving our means, our influence, and our prayers to the upbuilding of the Kingdom of God around us.

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| SPARLING DRAKE. | JOHN L. STEPHENS. |
| G. SELMER. | RUSSEL P. HILLON. |
| WM. ALLEN. | LEWIS McCarty |
| MARTIN HASFORD. | DANIEL GOODRICH. |
| W. J. WHITE. | JOHN M. BARTLETT. |

W. T. HORNER.

Millennial Harbinger, Vol. 3, No. 9, Fifth Series, September 1860, p. 534

To all the "faithful in Christ Jesus," "Grace be to you and peace from God our Father, and from the Lord Jena Christ," Greeting. Dear Brethren.—The undersigned members of the Church of Christ worshiping in Chatham, Canada West, desire to purchase a Lot, and to erect a house for the purpose of CHRISTIAN WORSHIP, preaching and teaching the "Commandments of our Lord and Savior," as revealed in the "Divine word of truth;" to hold forth the "Word of life" in its purity; repudiating all the innovations, additions, or assumptions of men; intending to observe—faithfully,—all the ordinances of the "house of God;" and to become the PILLAR and SUPPORT of Truth in this County and section of the Province.

We earnestly invoke the material aid and assistance of every believer in the "Gospel of Christ" to help us in this most worthy object; which will not only be the means of establishing the true worship of Christ in this vicinity, but will disseminate its blessings to numbers who are now laboring in worldly and sectarian blindness. The brethren, here, are few in number, and poor in the things of this world; but full of zeal;—and having an abiding trust in the "hope of the Gospel," feel it incumbent to make this appeal for assistance, to obtain sufficient means for an object which will be fraught with benefits to this community. We will faithfully use our exertions to complete the trust reposed in our hands. Brethren and Churches to whom this appeal is addressed, will, we trust, come to our aid and to the help of the Lord, by giving freely and liberally, knowing the same is given to the Lord, and "the Lord loveth the cheerful giver."

All moneys remitted will be duly acknowledged in the *Millennial Harbinger*, *Luminary* and *Review*.

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| | FERDINAND BARNETT, |
| | DANIEL MOODY, |
| ELDERS, | JAMES DUDLEY, |
| | GEORGE POINTZ, |

Address with Check from the U. S., or monies in the Province,

Millennial Harbinger, Vol. 3, No. 9, Fifth Series, September 1860, p. 539

CANADA WEST.—Bro. Isaac Errett, Muir, Aug. 21, writes: Bro. Lowrey has, during the present year, immersed some 20, and added quite a number of immersed persons to these numbers.

Millennial Harbinger, Vol. 3, No. 10, Fifth Series, October 1860, p. 598

Our beloved and devoted Sister Sarah Ash, wife of Brother Joseph Ash, of Oshawa, fell asleep in Jesus, on Lord's day, the 16th day of June, 1860.

Sister Ash obeyed the gospel about three years ago and became a very zealous and ardent advocate of the truth, embracing every opportunity for urging the claims of the Saviour, seeking to adorn the Christian profession, and to fulfil the duties of an elder's wife.

A short time before her death her mother yielded to the Saviour, causing much joy to our departed Sister.

As death draw near she was filled with peace and delight, exclaiming that she felt as if lying upon a bed of flowers and that death looked sweet to her.— She exhorted her father and sister and spoke affectionately to those around her, and just before she expired commenced singing that beautiful verse:

"Sweet the moment, rich in blessing,
Which before the cross we spend;
Life, and health, and peace possessing
From the dying sinner's friend."

When having prayed in the language of the proto-martyr, " Lord Jesus receive my spirit," she passed forward to Paradise. E. S. 14th June, 1860.

Millennial Harbinger, Vol. 3, No. 12, Fifth Series, December 1860, p. 717

New York — Bro. A. S. Hayden, Collamer, O., Oct. 28, '60, writes: I am just home from a trip into the state of New York. I had the pleasure of meeting a former fellow-laborer in the gospel, Bro. J. M. Bartlett, well proved and of highly prized influence throughout that country. Bro. Horner is also rendering good service, now traveling through the State as missionary for the State organization. Bro. Parsons is well engaged in the good work. Others of the public brethren I saw none, but heard a good report of them.

The churches are mostly standing firmly in the gospel, little affected by the sly but shabby infidelities that lurk in inquisitive New England.

I was very much gratified and refreshed by this short tour late the midst of former and valued friends. We had a ___ hearing for a meeting in Throopsville, and in Auburn, and three souls were added to the Lord. (This last paragraph was difficult to read because of the condition of the original. —EB)

Millennial Harbinger, Vol. 4, No. 2, Fifth Series, February 1861, p.118

CANADA. WEST.—Bro. James Black still writes us encouraging news from Canada West. The truth is making good progress, in the face of much opposition. Bros. Sheppard and Lister, much esteemed, both amongst the brethren and by the community, are our Evangelists, and their labors have been very successful. Quite a number has been added within the present year. Eleven were lately added to the church at Wainfleet; and a favorable impression was made on the minds of many more, who will, ere long, we trust, yield to the Truth. The gospel is becoming more attractive, and is gaining the attention of the people. And the country is more accessible than formerly to our proclaimers.

Millennial Harbinger, Vol. 4, No. 3, Fifth Series, March 1861, p.179

(Ionia is in Ionia Co., Michigan, where Daniel Wiers died in 1869)

MICHIGAN.—Bro. Eli Rogal has just closed a series of meetings, four miles north of Ionia, with 42 additions. The interest was widespread, and deeply solemn, and we shall probably hear of many more conversions in the same neighborhood. Had we a sufficient number of suitable laborers, many husbands might be turned to the Lord through all this region.

Millennial Harbinger, Vol. 4, No. 5, Fifth Series, May 1861, p. 298

MICHIGAN—E. Rogal's labors at the Webster school house, north of Ionia, have resulted in the addition of about *one hundred* souls to the church. The first-fruits of this success will probably be the erection of a house of worship at Woodward Lake. Bro. R.'s labors have been indefatigable.

H. D. Carlton, assisted by Isaac Errett, held, in February, an interesting meeting of two weeks' continuance in Ionia—the immediate result of which was the addition of 20 to the congregation.

At Muir, on the 8th of March, the church held a deeply solemn meeting for the ordination of Elders. Brethren Benjamin Soule, Darius Stone, and John Stone, having been previously designated by the church as their choice of rulers, they were set apart by the laying on of hands, with fasting and prayer.— Eli Regal and Isaac Errett, Evangelists, officiated. We are sure that all present recognized the simplicity, beauty and solemnity of the apostolic form of ordination.

The church in Muir are about to erect a house of worship, 40 by 70, to meet the increasing wants of the community.

At Paw Paw, Bro. A. Wilcox has recently closed a meeting with fifty-five additions. Bro. W. is a young preacher—this being his second protracted meeting. We are greatly pleased to see him growing into usefulness. He was nobly seconded by the brethren in Paw Paw, who in prayer and exhortation, and labors from house to house, were constantly engaged. This was true also of the brethren in Ionia county, who came up bravely to the help of the Lord against the mighty—co-operating with the preachers in earnest and joyful labors of love for the conversion of sinners. Prayer meetings and social meetings are of the greatest importance in connection with these protracted efforts.

Millennial Harbinger, Vol. 4, No. 6, Fifth Series, June 1861, pp. 349-350

ORDINATION OF ELDERS.

BRO. CAMPBELL:—Our congregation is somewhat divided upon the manner of ordaining Elders : some say that by the voice of the congregation, they are installed in the office;—others contend that they have to be set apart for the work by prayer, fasting and the imposition of hands, according to the Apostolic precedent. Will you, Bro. Campbell, favor us with your knowledge on this subject, and if the expression in the 5th chapter, 22d verse of Timothy, means the imposition of hands of the Presbytery:—and you will confer a favor upon a divided congregation. Yours in the Lord. * *

TONAWANDA, ERIE Co. N. Y.

Millennial Harbinger, Vol. 4, No. 10, Fifth Series, October 1861, p. 600

CANADA.—Bro. Kilgour immersed 10 in Garafraxa, in the beginning of June. Church numbers 40 members. Bros. Black and Sheppard immersed 13 in Mosa and Lobo about the same time—places where Bro. Kilgour labored considerably last winter. Bro. Black immersed 1, and 2 were immersed in Fullerton by Bro. Milne, towards the last of June. Since the 1st of said month, 5 have been immersed in Trafalgar, by Bro. Beaty and others; 1 in Norval, by Bro. Menzies; 1 in Dorchester, by Bro. Sheppard.

Bro. Daniel Knowles, of Scarboro. Canada, fell asleep in Jesus, about the middle of June last. Few brethren in these parts were better established, grounded and rooted in the faith than he. He not only read but *studied* the Bible. It was to him the book of books. He kept himself perfectly free from the floating speculations and theories of the day. The preacher of the gospel of Christ found in Bro. Knowles a good friend; but the bigoted sectarian met in him a formidable opponent. He has rested from his labors, and his works do follow him.

His sister Anna, who has been a faithful disciple for many year, was very much attached to him, and was unable to sustain the stroke. She only survived him a few weeks. L.

Millennial Harbinger, Vol. 5, No. 2, Fifth Series, February 1862, p. 94

MICHIGAN.—Fifteen additions were made to the churches in Muir and Ionia during the summer, and twenty-five thus far this winter. (From a longer report from Isaac Errett)

Millennial Harbinger, Vol. 5, No. 4, Fifth Series, April 1862, p.191

MICHIGAN.—Since I last wrote, Bro. E. Wakefield, of Greensburg, Ohio, has paid us a visit; and, commencing a series of meetings on the occasion of opening our new house of worship in Muir, labored with us in the gospel for four weeks, here and in Ionia. The result of these labors was the turning of 30 souls to the Lord. Bro. W. is an excellent specimen of a faithful Evangelist—earnest, plain, kind, sober, instructive, and deeply religious in the tone of his sermons. We have since added 30 others in Ionia. At Woodward Lake, at the opening of their new church edifice, Bro. A. Wilcox, of Paw Paw, in cooperation with Bro. E. Rogal, added 10 to the number of the faithful—making 70 in all in this county since our last report In Gratiot county, Brethren Hadsell, Brooks and Sias, report about 150 additions since I last wrote.— Thus, in a region of country where we were not known, five years ago, we now number about 1200. I. E. MUIR, MICH., March 24, 1862.

" followed.)

Millennial Harbinger, Vol. 5, No. 4, Fifth Series, April 1862, pp. 191-192

CANADA WEST.—Bro. James Black, of Rockwood, March 11th, writes as follows: "You will be glad to learn that two of the three churches we hare in Eramosa have united in one, and have put up a substantial stone meetinghouse, where we now meet. It costs us over \$2,000, but we are paid in the comfort of it.

"We held a series of meetings after the opening of it, and Bro. Lister closed yesterday, with 11 additions by baptism.

"Our yearly meeting for co-operation came off very satisfactorily, though the attendance was not so large as usual."

Millennial Harbinger, Vol. 5, No. 6, Fifth Series, June 1862, p. 288

POMPEY, N. Y., April 12, 1862.

BRO. CAMPBELL:—It is with a sad heart that I send you the death of our esteemed Bro. Russell Chase, who was born June 27th, 1777, and died April 12th, 1862, aged 84 years, 9 months and 15 days. Bro. Chase was once a Baptist, but when he heard the gospel in its simplicity, he abandoned his former position and united with the Disciples under the "perfect law of liberty." He possessed a sterling reputation for integrity, always maintaining the principles of Christianity with true Christian fortitude. He lived to a ripe old age, and was at last gathered home to augment the numbers who sleep in the silent mansions of the dead. Almost his last words were, "There is no defect in the gospel." He died in the full hope of gaining a blessed immortality in the realms of eternal bliss. " Peaceful be his silent slumbers."

J. B. MARSHALL.

Millennial Harbinger, Vol. 5, No. 8, Fifth Series, August 1862, p. 380

A CIRCULAR.

TO THE BRETHREN OF THE WEST, GREETING:

Knowing that you appreciate the gospel, displaying as it does so wonderfully the goodness, wisdom and power of God, I therefore address you. To be embraced within its holy influences is the highest prerogative of man.

The work of converting the world and developing the Christian character, requires faith, fortitude and firmness. That this work of God may advance eastward, we have already commenced, in the city of Buffalo, N. Y., to publish the "Herald of the Truth—a periodical devoted to the religion of the Bible." That its influence may be widely extended, we solicit the co-operation of the brethren in the West. In many instances the printed page exerts a power where the living voice would not be heard.

This periodical shall be free from sectarian strife and personal controversy, but the gospel of Christ shall be presented forcibly, clearly, and positively—exhibiting its beauty, order, harmony and power.

We shall likewise devote several of its pages to the devotional nature. We ask the generous and liberal brethren in the West to send the word of life thus presented, to their alien friends throughout this territory; or if not willing to plant the seeds of truth in the

hearts of many, get up an interest for a periodical with these characteristics, in your own neighborhood. Elder Wm. M. Roe is our traveling agent for Michigan and Northern Indiana; W. J. Swanger, Southern Indiana; J. Hurd, Wisconsin.

Address W. T. HORNER, WMVILLE, ERIE CO., N. Y.
BUFFALO, N. Y., July, 1862.

Millennial Harbinger, Vol. 5, No. 10, Fifth Series, October 1862, p. 474

"NEW YORK STATE MISSIONARY Society."

At the earnest request of brethren to attend the State meeting, to be held at Auburn, N. Y., Sept. 4th, I accordingly, accompanied by my wife, set out, Sept. 2d, for the purpose of attending the Convention. We spent the first night in Cleveland, the day following arrived at Buffalo, and on the evening of the 4th at Auburn. We found the brethren convened for worship. There was a goodly number of Disciples in attendance during the meeting, from various parts, and a spirit of harmony prevailed throughout the Convention.

The great object is to send out missionaries throughout the length and breadth of the *Empire State*; and thus co-operate, by their labors and *their means*, in sowing the good seed of the kingdom, in its truthfulness and simplicity.

Bro. W. A. Belding has been laboring most effectively the past year in many portions of the State, and many converts have been made and brought into the fold. I trust the great work begun will be carried forward with energy, and consecration to the cause of truth.

Men of the world are untiring in propagating and urging the claims of their political opinions; but what are they, in comparison with the great and glorious facts of the Gospel, as revealed to us in the Revelation put into our hands?

I am happy to say that the Convention was well conducted for the four days we spent together. Much business was attended to, which will be given more in detail in the "Herald of the Truth," published at Williamsville, N. Y., by our indefatigable Brother Horner.

I would inform the brotherhood by way of encouragement, that on Lord's day, in Auburn, I aided in ordaining three well qualified brethren for the work of evangelizing in that State, so that all the -appearances augur for good, provided the brethren are courageous, and go on with the work, with *liberal hearts* and consecrated souls! May the Lord bless the work thus begun!

We arrived at home on the evening of the 12th, after an absence of 11 days, in which time we traveled nearly one thousand miles. We spent one night on our return, in company with friends, at the Falls. I never at any time that I visited them enjoyed the scenery with so great a zest. I also spent two nights in Painesville, Ohio, and preached in the brethren's house one night. I also spoke one night in Merton, 5 miles from Painesville.

A. C.

Millennial Harbinger, Vol. 5, No. 10, Fifth Series, October 1862, p. 478

NEW YORK.—Bro. W. A. Belding, Auburn, July 28, writes: For several months I have been visiting the churches in this, the Empire State. The Master's friends are on the increase. Within the last few months I have had the pleasure of immersing over two hundred converts within its borders and immediately along its lines.

Millennial Harbinger, Vol. 5, No. 12, Fifth Series, December 1862, p.671

MICHIGAN.—Bro. Belding recently held a meeting at Woodward Lake, in the church over which Bro. E. Regal presides, which resulted in upwards of 40 additions. Bro. E. Cumings has recently been ordained as an Elder in a little church organized at Englishville, Kent co.; and Bro. A. Grow in the church at Bennington, Shiawassee co. Bro. A. Wilcox is to take the care of the church in Muir on the 1st of Jan., 1863. I.E.

Millennial Harbinger, Vol. 6, No. 1, Fifth Series, January 1863, p. 44

HERALD OF THE TRUTH.

BUFFALO, N. Y., Dec. 19, 1862.

TO THE PREACHERS OF THE REFORMATION:

The coming volume of the Herald of the Truth will be published monthly. It will, as usual, be devoted to the religion of the Bible, and will be printed on superior book paper.

We offer the following liberal inducements to preachers and others, namely: To every preacher, or other person, sending us 25 new subscribers, at \$1.00 each per annum, to one or more post office, sent any time during the coming year, we will present one new copy of Webster's Unabridged Dictionary, or other books of equal value. Now is a good time to secure this standard work for your libraries.

W. T. HORNER, Editor and Publisher.

PROGRESS OF REFORM.

SYRACUSE, N. Y., Jan. 22d, 1863.

DEAR BRO. CAMPBELL:—Sister Allen, of Auburn, (where you visited, has given me three hundred dollars to plant a church in this place. Syracuse is decidedly one of the most important places in this State, and with the help of the Lord, we hope to do a great work here. We have no Hymn Books, and need them before we can have singing. Knowing your desire to help establish the cause in so important a center as this, if you feel disposed to donate two or three dozen books for the church which we hope to erect here, they will be thankfully received.

A single "Harbinger" was the means of the conversion of Sister Alton (the donor of the above \$300) from the Baptists. "They that be wise shall shine as the firmament, and they that turn many to righteousness as the stars forever and ever."

Since we parted in Mentor, I have visited Michigan, and baptized, upon a profession of their faith in Christ, seventy-five persons; fifty at Ronald, and twenty five at Paw Paw. I returned to this State, and commenced a meeting in a beautiful new house built by the brethren in Carthage, Jefferson co., which resulted in twenty-five additions, two of them reclaimed. This was decidedly one of the most pleasant meetings of my life. This is the first house built by the Disciples in the county, and on the first day of the meeting, they paid for it to the last dime. We have opened the gospel battery in this place, and by the blessing of God, hope for happy results. Yours truly,
W. A. BELDING

Millennial Harbinger, Vol. 6, No. 2, Fifth Series, February 1863, p.94

Bro. W. A. Belding, Syracuse, N. Y., Feb. 10, '63, writes: "Our meeting is progressing finely. Organized with 35, and 13 confessions and baptisms. We hope for a glorious triumph of truth. The Lord be praised."

Millennial Harbinger, Vol. 6, No. 3, Fifth Series, March 1863, p. 106
Williamsville, N. Y., Feb. 21st, 1863.

ELDER A. CAMPBELL—*Dear Brother*.—I send you a summary of a discourse of my uncle William Hayden's, of Chagrin Falls, O., well known to you as one of the early and indefatigable laborers of the Reformation. You are probably aware that he has failed and is failing so that he can no longer preach the gospel. The enclosed summary was written to a private correspondent in this place, with the request that it should be published, if it was considered worthy. I have transcribed it, and forward it to you, thinking you might feel desirous of giving it a place in the "Harbinger," as it comes from one of the pioneers of the "current Reformation," and is probably the last discourse he will ever be able to deliver. I should be pleased to see it inserted. With sentiments of much esteem, I have the honor to be your brother in Christ, WM. H. HAYDEN. (Synopsis of a sermon by Elder William Hayden on "The Power of the Gospel followed.)

Millennial Harbinger, Vol. 6, No. 3, Fifth Series, March 1863, p.141
DETROIT, MICH., March 2d, 1863.

DEAR BRO. PENDLETON:—Since you were here, we have baptized six others. The attendance is good, the interest lively, and the prospect encouraging. The unsolicited notices of the city papers have been highly favorable: and our coreligionists in the city seem disposed not to prejudice us uncharitably. We hope to chronicle a steady increase.

At Muir, Bro. Wilcox has recently baptized three. Bro. J. B. Crane has commenced pastoral and evangelical labor at Ionia, where the church is in a thriving state.
ISAAC ERRETT.

Millennial Harbinger, Vol. 6, No. 3, Fifth Series, March 1863, p. 142. "Bro. D. Crawford, New Glasgow, Prince Edward's Island, Feb. 4, '63, writes: The cause of the Redeemer is progressing on the Island. We greatly need more evangelists. I made a visit of a few weeks, last fall, to a church that was without a preacher, and while there baptized 24."

Millennial Harbinger, Vol. 6, No. 4, Fifth Series, April 1863, pp. 166-167

From the Adviser, published at Toronto, C. W.

FIRST PRINCIPLES.

The death of Jesus for our sins is one of the most soul stirring facts of the Bible. It was the subject of prophecy—the theme of the apostles, and one to which the Son of God frequently adverted while discoursing to the people. Had not the Almighty "*found* a ransom," had not He laid our help upon one "who is mighty to save"—had not he given his dear, his "only begotten," his "well-beloved Son to die for us,"—O, if Jesus had not become our "sin-offering"—had not "borne our sins in his own body on the tree," what a melancholy, forlorn, hopeless and helpless state ours would have been! Not a *ray of hope* of future bliss could have beamed upon our hearts. Dark, doleful, lurid; nothing but miserable prospects would have been ours. The offers of infidelity come from what quarter they may, are chilly, cold, *unfriendly*, and afford no relief to the thirsty, aching hearts of the sons and daughters of men. All pictures presented to a blind man are about the same. The vision must be restored, the distemper cured, the sight perfected. All the pictures offered by infidelity, philosophy and many religionists are valueless. We need our hearts changed, illuminated, our understanding irradiated. We need the appalling malady (sin) removed, ere we can see by faith the delight or paradise.

The gospel effects this change for us. What is better fitted to mellow a sinner's heart into tenderness—to inspire in it love to God—to enable a poor sinner to behold himself as he is—to discover to him his danger, his position of rebellion—his base ingratitude to God, and his utter inability to redeem himself from condemnation, the dominion of sin and slavery to Satan, than the preaching of the cross! To tell a poor sinner that Jesus was not only the "Son of man," but "the Son of God." That he suffered many privations, was wearied and fatigued—his visage marred more than any man; yet legions of angels were at his command. He was so poor he had not where to lay his head; yet *heir of the universe*. Uncared for by man, "despised," "rejected," "a man of sorrows and acquainted with grief," while his heart was full of sympathy—full of philanthropy—full of benevolence and kindness—all, and much more, evinced in his acts of love and pity towards the children of men. He was treated with contempt and derision, while he had "all authority in heaven and on earth." The "crown of thorns" and "purple robe," were indications of man's malevolence; but of his long suffering he endured them all from creatures "who were made by him and for him." What infinite extremes meet in the beloved Jesus!

Proclaim the excellencies, beauties and glories of Jesus to poor, wretched and undone sinners. Tell them that the "precious blood" of "the Son of God," "was shed for the remission of their sins;" and what kind of hearts have they, if not moved by the tender compassion, pity, mercy and love of Jesus! So soon as the heart is affected by the love of God manifest in the "gift of his dear Son," by the love of Jesus in "giving his life a ransom," a "sin-offering" for the perishing sinner, will he not love the Savior, confide in him, become penitent and wish to serve him! That heart must be exceedingly careless, thoughtless and full of stoical indifference, or hard as adamant, that will not be affected by "the gospel of the glory of Christ."

Jesus was "buried and rose again." The death and burial of Jesus do not complete the gospel. Without his resurrection there would have been a blank. What had become of Jesus? would have been a question of the deepest import. But we are relieved from all anxiety, while we have such indubitable evidence of his being raised again. Blessed Jesus, he is alive and lives forevermore! The resurrection of Jesus is proved, not by abstract reasoning, but by eye and ear witnesses. Such evidence as is best calculated to convince the world, learned or unlearned, of its truthfulness. The gospel or good news, based upon the facts embracing the death, burial and resurrection of Jesus, commends itself to all who need the aid of the Great Physician. Well might Paul say, "It is the power of God unto salvation." Reader do you believe the gospel? Do you believe Jesus to be the Son of God! Do you believe he died for you? Can you not then trust him with your soul's salvation? O, venture upon him; rely with unshaken confidence upon his power and willingness to save you. Can you not do so *now*? If so repent and be baptized in his name and live *for him* through future life. SIMON.

Millennial Harbinger, Vol. 6, No. 4, Fifth Series, April 1863, pp. 183-184

Iowa City, April 2, 1863.

DEAR BROTHER CAMPBELL:—Having returned from Baltimore, I came to this city to dedicate to the truth and the God of truth the house of worship lately owned by the Protestant Methodists, on the avenue fronting the City Park, occupying the geographical center of this town of 6000 inhabitants.

This property, for which six thousand dollars had been refused at one time, was purchased by my old friend, Col. K. Porter, who invited me to be present on the occasion of its opening. May the example of such brethren as Porter, Hawley and Campbell of Detroit, be followed by others! There are many quite as able, and some more able than they. There seemed to be, for a time, a fixed purpose to checkmate my efforts by indifference and non-attendance. However, I gathered about thirty from the town and country, and constituted a church on the 28th. The next day I baptized eight persons in the Iowa river, in the presence of an immense concourse of witnesses.

At the beginning of this meeting, I met the Rev. Dr. James Lillie, now Professor of Latin, Greek and Hebrew in the State University. I had previously met this gentleman in New York, at the Bible Union, by which institution he was employed. Some years since you, Bro. Campbell, enjoyed his hospitalities in the city of Toronto, and was greatly delighted with his learning and catholic spirit. He at once took a great interest in the discourses, and most feelingly observed, "A gracious Providence has brought us together, my dear brother." We had daily interviews, and he made several public prayers, and on the 30th he came forward and made "the good confession," and at my request, gave his reasons *in extense* for his change of position. He goes on his way rejoicing like a young convert. His age and experience learning and influence will be of great advantage to the cause in this city. I had previously baptized his son, a lad who has made great proficiency in Greek and some modern languages, and whose life, I trust, will be consecrated to the cause of Christ. Such I know is the desire of his father. Unfortunately, Bro. Porter's ill health prevented his more than occasional attendance on the meetings, and deprived me of the aid of his social influence among the citizens, by whom he is greatly respected. Bro. Samuel Lowe, just moving into town, was present most of the time, and added to the interest of the occasion by his songs and prayers. He addressed us on the occasion of the first celebration of the Supper. He will take charge of the church. Bro. Bonham, late Speaker of the House in the State Legislature, was with us one or two days, leading our prayers. At this writing, the church numbers largely over sixty, and several brethren who had entered other churches, are expected to unite shortly. To-day several are to be baptized, and the end is not yet.

Yours in the Lord,

D. S. BURNET.

DAVENPORT, IOWA, April 14th, 1863.

DEAR BRO. CAMPBELL:—I closed my meeting in Iowa City on the 6th, and went into the interior. I regretted leaving, as the interest seemed on the increase. The whole number that day was eighty-five. On the 5th, I ordained Brethren Samuel Lowe, a good preacher, and Jas. Lillie, D. D., as the Overseers, and four Deacons, with fasting, prayer, and imposition of hands. I have taken three confessions here,

Yours in the Lord,

D. S. BURNET,

It is with great pleasure we present to our readers the foregoing communications from Elder D. S. Burnet.

I was happy in forming an acquaintance with Dr. James Lillie several years ago, when on a tour in Canada West, and have since been in correspondence with him. I formed a high estimate of his learning and talents, as well as of his broad, catholic spirit as a Christian. I rejoice in his accession to the good old cause. We hail him with joy into the ranks of our brotherhood, believing that he will enjoy good, and do good, in advocating the cause of primitive Christianity. May his days be long, and his sun go down in peace! A. C.

Millennial Harbinger, Vol. 6, No. 5, Fifth Series, May 1863, pp. 232-236

DEATH OF ELDER WILLIAM HAYDEN.

COLLAMER, OHIO, April, 1863.

BRO. CAMPBELL:—It becomes my duty, painful duty indeed, to announce the demise of another of your earliest associates in the gospel. My dear brother, WILLIAM HAYDEN, is sleeping his last sleep. He died Tuesday morning, the 7th inst., and was buried, amid universal lamentation, on Friday, the 10th. His age was 63 yrs. 9 mos.

For about two years he has suffered by a rare disease, a gradual loss of power in the motor nerves of the system, causing debility and decay of all the muscles. The organs of speech sympathized with this condition of the system to such an extent, that when he was near the close of his life he could scarce give utterance to an intelligible word. He continued to preach long after his tongue had become paralytic, and it was remarked by many that his discourse and conversation gained rather than lost the melody and ripe maturity of a soul drawing nigh the gates of the eternal world. The pain of his sickness was not acutely severe. He suffered mostly for the want of breath. It is a pleasure to know that he manifested great patience throughout the whole time; and this is the more remarkable, as he possessed a constitutional activity and energy rarely excelled. He foresaw the result of the fatal malady that was dealing with him quite as clearly as any other person; and he witnessed the gradual and threatening approaches of the "King of terrors" with a valorous firmness which nothing but an unflinching trust in Jesus our Savior can supply. At last, when the fatal hour came, three prayers which I have known him to utter for more than twenty years, were all granted him:—one, that he might possess his reason; and he did have it perfectly; one, that he might be favored with speech; this was given him in measure; the other, that he might pass quietly away; for most tranquilly he bid the earth adieu, and was at rest in Abraham's bosom.

No cloud, nor even shadow, passed over his mind. Even his fine memory was as quick and powerful as in the full tide of animate health. His chief and almost exclusive thoughts related to the gospel and its prosperity in the earth. Within a few days of his death, two of his neighbors, one of them an unbeliever, came to see him on business. The business transacted, knowing the views of his neighbor, he made a few general remarks on the power and excellency of the Christian religion, with such force and pathos that his visitor left him weeping like a child. His life and labors came in review, and the affectionate remembrances of his co-laborers in this religious reformation to which he had consecrated himself, afforded him great joy, in hope of the re-union that awaits all the children of God.

Clearness of views, boldness, enterprise, a surplus of energy, and a marked force of will, constituted in him a peculiar power, through which he impressed his character firmly and ineffaceably on this living age. No censures will be passed on me, especially by those within the circle of his labors, for supplementing a few statements in regard to his character, labors and history.

He was born in Rastrover township, Westmoreland co., Penna., June 30th, 1799. About four years afterwards, his father, Samuel Hayden, moved to Youngstown, in the new and almost wilderness State of Ohio. Here William, the oldest child in a family of eight children, suffered the usual hardships and privations of life in a new forest home. He became a deist, and then an atheist, before he was twelve years of age. He was rescued from the vortex of atheism by the reflection *that if nothing had eternally or rather primarily*

existed, nothing could have arisen, or been originated; hence a cause uncaused is self-evident. From deism he was driven by reasoning *that if God made us, we are not too insignificant for him to govern and fudge us.*— Having little else to read in those days, he perused the New Testament. He was charmed by the character of Christ as it is exhibited in the gospels. Alarmed by his growing wickedness, he resolved to turn *his course and reform.* He attended meetings, sought opportunity to hear religious conversations, and was especially interested in hearing Christians sing the hymns that celebrate the love, compassion, mediation and intercession of the Redeemer. At length the following passage of Scripture thoroughly aroused him: "I say unto you, That for every idle word that men shall speak, they shall give account thereof in the day of judgment; for by thy words shalt thou be justified, and by thy words shalt thou be condemned." (Matt. 12: 36, 37.) "Fleeing from the wrath to come," he found "refuge in the hope set before us in the gospel." And ever afterward Jesus Christ was to him "all and in all"—the joy, the refuge, and the delight of his soul. He was baptized by Elder Joshua Woodworth, May 19th, 1816, in his seventeenth year, and entered the Baptist church, of which his parents were already members.

He was one of the first to embrace and to enlist for the defense of original Bible Christianity. A close reader of the "Christian Baptist" from its first issue in 1823, he was fully prepared for the work of religious reformation plead with such distinguished ability in that periodical. He was a member and delegate in the Mahoning Baptist Association which met in New Lisbon in August, 1827, when Elder Walter Scott was appointed by that body to the work of an Evangelist. In one year the whole country in Northeastern Ohio was awakened by the fervent eloquence of that accomplished orator and preacher.— The following year, Aug., 1828, the Association met in Warren, Trumbull co. At the special request of Bro. Scott, William Hayden was chosen and appointed his fellow-laborer. Thus he was the second man called forth into the evangelical field, and he aided much to swell the tide of religious power which swept over the whole country. While the members of the Association were discussing bounds and limits for Scott's field of labor, the gifted preacher cried out, "Give me my Bible, my head, and Bro. William Hayden, and we will go forth to convert the world to Jesus Christ." A brother arose immediately and said, "I move that we give Bro. Scott his Bible, his head, and Bro. William Hayden"; which motion was promptly seconded and unanimously passed. He was ordained to the work of the ministry that same fall, in October, by Elders Walter Scott and Adamson Bentley.

Elder Scott remarked in the hearing of the writer of this sketch, that he chose Bro. Hayden, not only for eminent preaching ability, but also for his musical powers. "There is not a man," he said, "in the whole Association that can sing like him." Scott, himself possessed of admirable and delicate musical feelings, rightly appreciated the value of such a power, and correctly discerned the depth and almost unlimited compass and melody of Hayden's voice. Few ever equaled him in power and sweetness of tone. It was soft as a flute, and often swelled in majesty like a tempest. Hundreds came to his meetings to hear him sing; and he always had a store at hand, animated and plaintive, with which he could arouse, alarm, or melt the sinner's heart.

From the time of his selection and ordination, preaching the gospel was his chief business of life. During his ministry of near thirty-five years, he traveled nearly ninety thousand miles, full sixty thousand of which he made on horseback!—that is, by this latter mode of travel, more than twice round the world! These travels extended from Syracuse, N. Y., on the East, to the Mississippi river on the West; and from the Provinces of Canada to Virginia. Yet his labors were mostly performed on the Western Reserve and its borders in N. E. Ohio, where he planted many churches. The baptisms by his own hands were twelve hundred and seven, about seven hundred of whom were females. He preached over nine thousand sermons; which is two hundred and sixty-one discourses per annum for every year of his public life. He once preached fifty sermons in the month of November alone. Besides all these pulpit services, his private labors were abundant and incessant. The people gathered about him for the instruction and edification of his conversation. Few excelled him in this kind of power. He had a peculiar *turn* for winning attention and imparting instruction in the social circle, mingling the humor that charms with the experience that imparts information. Few could relate or relish an anecdote better, or apply one more appropriately for the purposes of illustration. Yet he never indulged in recitals of any in which the adorable Name, or any of the titles of the Most High, were even playfully, much less irreverently introduced;—a practice against which he bore frequent and forcible testimony.

Few persons, perhaps, have done so much as he to start forth others into the gospel field. Though occasionally severe on an ignorant, arrogant preacher, he was prompt and sagacious to discern and encourage real merit. A number of our most useful and popular preachers, whose names personal delicacy forbids me to mention, will attest his seasonable words in a critical juncture of overwhelming discouragement, by which they were aroused to another and successful effort to stand forth for the gospel. He has done much more to explore resources of power and to originate means for the execution of benevolent schemes than the world will ever know.

There is no test of real bravery of the spirit like that which is often presented in the work of preaching the gospel. To labor year in, year out, "in season, out of season," pioneering a new cause, over all roads in all seasons, few to encourage, many to censure, with meager compensation, often none at all, ah! this is courage, this is bravery, this transcends all earthly heroism! and what is the inducement,— what the "pay?" To rescue here and there a conscience-laden sinner, to help a fainting pilgrim, to deliver a needy soul from the meshes of ignorance, temptation and sin; to bless the world with the joys of salvation; to give unto them that mourn in Zion beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Isa. 61:3.

His mental powers were most rapid and energetic in action. His method of reasoning tended to generalization, embracing great variety in subject and method. Though not favored in early life with an extensive education, his taste, discernment and industry very fully supplied this lack of opportunity, and stored his mind with much general information and critical historic learning.

The master quality of his mind was his almost matchless memory, —memory of history, incident, event and chronology. In all his temporal business, of which he transacted considerable all life long, he kept no book account. He made no memorandum of his sermons; and he could report at any time, promptly and accurately, the number of his sermons, baptisms, miles of travel, and multitudes of incidents connected with all these matters,—and all without pen or pencil to aid him! It were vanity, perhaps, to assign him in this behalf a place with Macaulay, or Johnson; but all who knew him wondered at its power, a power which was at his command with undiminished force up to the hour of his death.

In his character were chiefly discernible firmness, inflexibility, affection, and qualities eminently social, and hospitable. His religion was conscience and reverence: his humanity, a tender and systematic benevolence. He gave many hundreds for humane, religious and educational purposes.

During the course of his public ministry in the gospel he had as fellow laborers Elder Thomas Campbell, Brothers Walter Scott, John Henry, Cyrus Bosworth and Marcus Bosworth, Benjamin Alton, Harvey Brockett, Calvin Smith, and William Collins, all of whom are at rest with him from their labors ; besides the following brethren with many others who still remain to fill up their days in public usefulness, viz.: Adamson Bentley, M. S. Clapp, A. B. Green, J. J. Moss, Jonas Hartzel, J. H. Jones, J. P. Robison, Dr. S. E. Shepard, J. M. Bartlett, Edwin Wakefield, Isaac Errett, J. W. Lamphear, E. H. Hawley, L. Cooley, and W. A. Belding. A. S. H.

Millennial Harbinger, Vol. 6, No. 5, Fifth Series, May 1863, pp. 238

HERALD OF THE TRUTH.

CLEVELAND, O., May 19, 1863.

Bro. CAMPBELL:—Please announce in the Harbinger that the office of publication, of the Herald of the Truth has been removed from Buffalo, N. Y., to the city of Cleveland, O., it being the best geographical center, its circulation being chiefly in the States of New York, Ohio and Indiana. We hope the brethren of the west will continue to give us the hand of fellowship and rally to its support. All communications should be addressed to
W. T. HORNER, CLEVELAND, O.

Millennial Harbinger, Vol. 6, No. 5, Fifth Series, May 1863, pp. 240

SYRACUSE, N. Y., May 16, 1863.

BRO. CAMPBELL:—The little church at this place is still increasing in numbers, and I trust in piety. Seven have been added to the army of the Lord within the last two weeks. We now number nearly sixty.

W. A. BELDING.

Millennial Harbinger, Vol. 6, No. 8, Fifth Series, August 1863, pp. 381-382

Fell asleep in Christ, in Hebron, N. Y., on the morning of the 23d of June, after a short and severe illness, Sister Catharine, consort of our esteemed brother, Dr. C. J. White, aged 54 years.

For 26 years she was a Disciple of Christ, and a member of the church at Mt. Rupert, Vt., at its organization in 1837. Since then, in the continued struggle to maintain the primitive gospel in this place, she "held fast the confidence and the rejoicing of the hope firm unto the end." The last few months of her life, she read the sacred Scriptures more frequently, and apparently with more interest, than ever before, and stored her mind with many of the precious sayings of Jesus and the apostles.

Frequently during her sickness she wished her friends to sing, and a few hours before her dissolution, anticipating an early transition from time to eternity, she requested her only daughter to sing the piece, "Shall we know each there?" While singing a part of it, the swelling tide of emotion forbidding its completion, she seemed to be charmed with the comforting sentiment and the plaintiveness of the music.

Owing to the intensity of her sufferings, her mind wandered at times, but the calmness and entire resignation manifested when in possession of her mental powers, evinced that the abiding faith in Christ which sustained her in all the trials and afflictions of her earthly pilgrimage, enabled her to repose confidently on the Redeemer in the last trying hour. She fell asleep in the arms of Jesus, and was conveyed to mansions of eternal rest.

She leaves a husband, three children, all settled in life, and many friends, to mourn her loss, while she has joined those who have gone on before.

"Happy the time when we all shall meet,
To sing and kneel at our Savior's feet;
To praise his name forever more,
And forever range that blissful shore,
The shore of that sun-bright clime."

Mt. RUPERT, VT., July 14, 1863.

W. S. HAYDEN.

Millennial Harbinger, Vol. 6, No. 8, Fifth Series, August 1863, pp. 382

Death continues to do its work. Another good man has fallen. Our brother, Dr. Lewis McCarty, of Throopville, N. Y., (after protracted suffering from cancer) passed suddenly away on the 29th of June, 1863, in the 47th year of his age. It is utterly useless to attempt a description of his usefulness, or to enumerate his many virtues, on paper. The estimation in which he was held by the community, was most evidently manifested by the unusually large number of persons in attendance at his funeral. As a citizen, a neighbor, a father, a physician, and especially as a Christian, he was widely and most favorably known. None with whom I have ever been acquainted have surpassed, and few, very few, have equaled him. So devoted was he to the cause of the Savior, that it was incorporated into his whole life; so much so, that it was said to me by a lady of my acquaintance, (who had a sick brother whom she wished the Dr. to visit) "that she feared to call him, lest he would bring his religion with him"; and thus he did, which resulted in her conversion, and also that of her husband and sick brother, to the primitive gospel. Such was his love for the Holy Scriptures, that much of his time, while riding on professional business, was employed in reading, and committing them to memory. No person of my acquaintance was better versed in the Sacred Writings; and in the religious devotions of the family, I have never known his equal. During a period of more than three months, which I spent with my afflicted companion beneath his hospitable roof, the Bible, religious conversation and the family altar, never failed to occupy from one to two hours each day. Though dead, he yet lives; and may he long live in memory and in example. Again we hope to meet him.
W. A. BELDING.

Millennial Harbinger, Vol. 7, No. 1, Fifth Series, January 1864, p. 40-41

THE MISSION OF "THE HERALD OF TRUTH."

A MISSIONARY PERIODICAL —We have received very flattering resolutions passed by "The N. Y. Christian Missionary Society," both of the "Herald of Truth," and its "zealous, faithful and fearless" editor, Bro. W. T. Horner. Bro. Horner's design in this monthly, "is to present the gospel of Christ in a plain, positive and affectionate manner, and that it may, through his paper, be sent, by a liberal brotherhood, to the world, where the living voice may not be heard for many years."

It would afford us pleasure to lay the series of resolutions adopted by the N.Y. Ch. M. Society, to which we referred, before our readers, but we cannot find the space. The following flattering notice is furnished from the "Buffalo Commercial": "We have received," says this paper "the January No. of this sterling religious monthly magazine, (The Herald of the Truth,) and note with pleasure the improved excellency of its pages. The 'Herald' is fast taking rank as one of the most valuable and entertaining religious periodicals of the day, and deserves the liberal support of our Christian people. It should be found at every fire-side. It has an able corps of editors and correspondents, and we are assured that several new and desirable features will be added the current year."

Terms, \$1.00 per annum, or 50 cts. for 6 mos. Address W. T. Horner, Williamsville, Erie co., N. Y.

Millennial Harbinger, Vol. 7, No. 1, Fifth Series, January 1864, p. 48

OBITUARY.

Departed this life, at Marion, Iowa, Oct. 4th, 1863, Esther B. wife of J. M. Yearnshaw, in the 52nd. year of her age. Sister Yearnshaw was a native of R. I., and at an early age was left an orphan, and adopted into the family of Gov. Sam'l Arnold of Providence.

In her 19th year she made profession of the Christian religion, was baptized by her future husband, and became a member of the Free Will Baptist Church of which he was then pastor. In a few weeks after she was married, and the following spring removed to the State of New York, where, at an early period of the Reformation, (in the year 1832) she, with her husband, embraced its principles. At that time there were but two churches in that State, west of the Hudson, advocating "the ancient order of things;" consequently there was nothing to be gained in making such a change but truth, with the loss of friends, Influence, popularity, and the means of support. These entire she cheerfully sacrificed, when convinced of the truth, and devoted herself to its extension and support, refreshing many a weary pioneer laborer in the good cause with creature comforts and a hearty welcome, and cheerfully enduring many privations herself, that her husband might devote himself to the advocacy of the good cause. For more than 25 years, deprived of health, and a constant sufferer, often apparently near the end of her journey, she endured her pains without a murmur, and was not only cheerful herself, but made all cheerful around her, and by her untiring benevolence, like an angel of mercy, constantly ministered to others, especially to orphans and needy children, some of whom she always had under her care. * * * She leaves no offspring, or immediate family connection, except a sad, lonely and disconsolate husband, with whom she had trod life's journey most harmoniously for 33 years.

J, M. Y.

Millennial Harbinger, Vol. 7, No. 4, Fifth Series, April 1864, p. 191

Bro. Oliphant's "Banner of the Faith" comes to us under the new name of "Message of Good Will to Men." He proposes to "forget the past campaign, only as its bright and beneficial side may be edifyingly remembered," and comes "greeting every man, helper and opposer, with a message of Good will."

The "Canadian Day-Star" is the title of a paper published at Montreal, and edited by H. Melville, Toronto, and G. Anderson, Huntingdon, O. K. *We should be happy to receive this work regularly in exchange.*

Millennial Harbinger, Vol. 7, No. 4, Fifth Series, April 1864, p. 192

OBITUARY.—Died, in Clarence, N. Y., March 14, Mary A. Hershey, aged 40 yrs. and 4 mos., in the hope of a glorious immortality.

Millennial Harbinger, Vol. 7, No. 5, Fifth Series, May 1864, pp. 239-240

Passed peacefully to her rest, on the 9th of Nov. last, my mother, Polly Lewis, in the 78th year of her age. At eleven years of age she gave herself to the Lord, and united with the Baptist church.

Her active piety, implicit trust in God, and knowledge and love of the Bible, made her ever cheerful and happy. Her kindness of heart, social character, and readiness to excuse and cover the faults of others, were remarkable, and made her beloved by all who knew her.— Her conversation and numerous letters ever witnessed her zeal for the truth and her earnest wish that her friends, by embracing it, might share the joy it gave her. She was a reader of the Christian Baptist, heartily embraced the principles of the Reformation, and has ever since been an ardent advocate for them. Every volume of the Harbinger since its commencement she has read with much interest. While a resident of Buffalo, her house was the place of worship for the Disciples, and Brethren Hayden and Moss and Campbell will remember her zeal in obtaining listeners for them in that city.

After an illness of three days, without a pain, a fear, or even a gasp, she fell asleep in Jesus; and we felt, as we kneeled beside her bed, that angels were there to bear her spirit to its rest, and our hearts went up to God in gratitude for the good hope which the gospel gives.

Millennial Harbinger, Vol. 7, No. 5, Fifth Series, May 1864, p. 240

FREDONIA, N. Y., April 3; 1864. GEO. W. LEWIS.

Died, at the residence of his daughter, Mrs. T. M. Botsford, in Middleburg, O., on the 15th of Jan. '64, Salmon Lake, aged 79 ½ yrs.

Early in life Father Lake confessed Christ, under the pastorate of Elder Obed Warren, and united with the Baptist church in Washington co., N. Y. In 1831 he removed to Fredonia, N. Y., where he has resided until within a year or two. Possessing a high order of intellect, he found pleasure in scientific study, without assistance from teachers. His study of nature called forth his love and adoration of its author, and he felt the truth of the Psalmist's words: "The works of the Lord are great, sought out of all them that have pleasure therein." (Psalm lii. 2.) He was a *good* man, exceedingly reserved and modest, yet benevolent and kind, and the poor especially shared his attentions. He read the Harbinger from the first No., and had all the volumes, carefully bound, on his shelves. He honored his Christian profession by a pure life, an unblemished character, and the opposers of religion will say, at the mention of his name, "The memory of the just is blessed." "Let me die the death of the righteous, and let my last end be like his." G. W. L.

Millennial Harbinger, Vol. 7, No. 6, Fifth Series, June 1864, p. 282

The Disciples in *Canada*, co-operating for the preaching of the gospel, have expended during the past year in evangelizing, according to the Treasurers report, \$1082,74; with a balance on hand of \$480,47. Brethren Lister, Kilgour, and Black seem to be the evangelists chiefly employed in this co-operation. The spirit of the correspondence on this subject, among the brethren there seems to indicate a determination for greater harmony, and, therefore, greater power and efficiency in this good work. From what we can gather,

however, we think that there is even now a general harmony; and there are indications betokening a determined and increased activity in the missionary work in the Primitive Gospel in Canada. From this side we look with great interest at the state and progress of ancient Christianity in the neighboring British provinces. There ought to be a mighty missionary work going on among our British neighbors there, a population that, we think, ought to afford a very inviting and prosperous field for gospel enterprise. We trust also that the time will soon come when the thick Romish darkness that yet rests so profoundly on Lower Canada, in city and hamlet, will be dispelled by the in-breaking of the glorious light of the gospel of the grace of God, bringing the long benighted people into the freedom of the redemption of Christ. Other Protestant parties have missions among the people of Lower Canada, why not we? We have never been convinced that, to select only such fields as promise the largest immediate harvest, is precisely in harmony with the spirit of the gospel, and the authoritative evangelical precedents.

Millennial Harbinger, Vol. 7, No. 8, Fifth Series, August 1864, pp. 379-380

CHURCH DEDICATION IN SYRACUSE, N. Y.

BRETHREN EDITORS:—On the 17th ult, we dedicated a new place of worship in the flourishing city of Syracuse, N. Y., now numbering over thirty thousand inhabitants. The building is a neat brick structure, 45x60 feet, with tower, frescoed and carpeted.

More than a year since, Sister Allen, of Auburn, gave the New York Missionary Society \$300 to be expended in evangelical labor in Syracuse, as an act of Christian revenge for the ecclesiastical! decapitation she suffered there, many years since, for talking the gospel among her co-religionists. Early in '63, Bro. Belding, the Corresponding Secretary, commenced preaching there, finding effective co-operants in Bro. Tuckee and others of Syracuse, and many members of Pompey, Bruerton, Tully, and other neighboring churches, several of whom moved in. These, with numerous conversions, swelled the new church to about seventy-five. The house of worship was commenced with the expectation of its completion in January, but that expectation was "hope deferred." The work was scarcely finished when near the summer solstice we sang our first hymn in it. No worse time could have been selected for preaching. The heavens were brass, and the earth powder, and the mercury oscillated between 90 and 100 degrees. The denizens of an industrious city, after seventeen hours of wakeful exertion, are apt to look like they had taken chloroform later than 8 P. M. A tolerable attendance, however, was obtained, and reasonable attention maintained under the infliction of some 16 discourses. Including one who came forward the last day, but was overlooked in the crowd, thirty-two were received. The major part of them were heads of families, including several Episcopalians, Congregationalists, Methodists, and one Baptist. Numbering the aged Dr. Joselyn, there were four gentlemen over forty-five.

During part of the time, we enjoyed the presence of several of our ministers of New York. Bro. Straight, of Tonawanda, delivered one afternoon discourse, and Brethren Gordonier, of Tully, and the youthful Collins, of Ellisburg, spoke and prayed several times during the social exercises with which we often introduced the meetings.— Bro. Belding aided in the same manner, and did the baptizing. Bro. J. P. Marshall, of Pompey, was present, and perhaps others. I am happy to say that the latter enters the field as missionary for the Maryland Co operation, this week, beginning in Washington co. The presence of the above named brethren made the meeting a very agreeable re-union. Several ministers of different churches heard some discourses.

The prospects of the church, under the continued labors of Brother Belding, so favorably known in Ohio and New York, may be considered flattering. God bless him and them!

I left this city of salt, with its enormous saline; and its shady trees, with regret, and *via* the great coal mart Scranton, the beautiful and historic valley of Wyoming, and the expansive Susquehanna, returned with Mrs. Burnet to Baltimore. D. S. BURNET

Millennial Harbinger, Vol. 7, No. 10, Fifth Series, October 1864, pp. 475-476

LARD'S QUARTERLY.

We find the sojoined announcement of Bro. Lard's removal to Canada in the number of the Ch. Review, just received. It will be read with regret by many dear and devoted friends. We trust it may prove for his good.

OSHAWA, Ontario Co., Canada West, Aug., 29, 1864 BRO. FRANKLIN—: I am now, with my family, in Canada, where I expect to remain until the troubles in the United States end. I therefore wish all my letters and papers sent to me at Oshawa, Ontario Co., Canada West, and hope correspondents will not forget to prepay each letter with a *ten cent* United States postage stamp.

No interruption will occur in the publication of the Quarterly. It will go steadily on as heretofore. Owing, however, to the delay occasioned by moving, I shall not be able to issue the 1st No. of the 2nd Vol. till in October.-

As ever yours in the great work of life. Moses E. LARD.

The first volume of the Quarterly has been completed and another is offering itself for the acceptance of the public. To those who have read the first volume, we feel that it is superfluous to add any word of commendation,—but to any of our readers, -who may not have enjoyed this privilege, we take this opportunity of saying, that they have neglected a work of rare power and truth. Bro. Lard, we doubt not, has surpassed, in his conduct of the Quarterly, the most sanguine expectations of those, even, who knew him best, and who have a right to expect much. The Quarterly has shown itself to be an engine not only of great power, but precisely suited to a great want among us; and it will be a disheartening fact to many of us, who earnestly desire to see its usefulness still more widely extended, if Bro. Lard's removal to Canada, should injure its circulation. He can write with the same freshness, point and consecutive logic in Canada, as in Kentucky; have the same able and gifted contributors; and circulate with equal regularity and certainty his issues,—so that there is no valid reason why we should not extend to him all the aid and comfort in his new home, that we would have given him in Kentucky, and which we know he deserves, no matter where he may be pleased or constrained to locate. We have known him long, and ever valued and loved him, as eminently gifted in intellect, and nobly and generously stamped by nature with the strongest attributes of a noble heart. We know not what unhappy necessity has constrained him to leave so many warm hearted friends, as had already gathered around him, but feel assured that he has been governed by high Christian and manly emotions, and that he will carry with him, unabated, the love of the cause and a grateful remembrance of his old co-laborers in its behalf, wherever he may go or abide.

May God bless him and his work, and keep him in the love and admiration of the brethren, for his own and his work's sake!

W. K. P.

Millennial Harbinger, Vol. 7, No. 11, Fifth Series, November 1864, pp. 521-522

FROM NOVA SCOTIA.

MILTON, NOVA SCOTIA, Aug., 23rd, 1864.

DEAR BRO. LOOS:—At the requestor Brother Minard, to whom you wrote a short time since desiring a notice of the Yearly Meeting of Disciples, and the condition and prospects of the Cause of Christ in this country, I send you these lines.

Our 10th Yearly meeting was held with the Church at Westport, Digby County, beginning on Saturday the 25th of June. The following preachers were present: D. Crawford, of P. E. Island, W. L. Patterson, of St. John, N. B., G. Garraty, of Maine, J. B. Knowles, of Westport, and H. Wallace, of Newport, N. S. There was also in attendance quite a number of delegates and other brethren from the different churches. The unfavorable location of the place, and the inconvenience of traveling, however, prevented many from attending.

The meetings from the first were solemn and deeply interesting, the discourses plain and practical, and the exhortations earnest and impressive. On Monday we met to transact business, and in a Christian spirit to consider what course would be best to pursue, in order to the furtherance of the cause of our blessed Master. Reports from the churches seemed to indicate some success during the past year, union and love among the members, and on the part of many, a most earnest desire to adopt measures that would result in increased labor and success in the future. The deficiency of funds and the scarcity of laborers, however, prevented the immediate institution of a mission. It was however resolved to recommend to the respective churches, to take up monthly collections and to adopt whatever measures they might think best, in order to raise a fund for mission purposes that would justify the employing of some laborers another year. We are in hopes of seeing formed a cooperation of the churches of N. S., N. B., and P. E. Island, that will result in much good, such as was once in existence, and which was the means of establishing two or three more churches in this country, and strengthening and enlarging those previously in existence.

The cause of Reformation has had its trials and discouragements in Nova Scotia, which it would not be profitable to mention. But I trust those dark days are past, that our horizon is becoming clearer, and that many appearances are favorable. We have some noble brethren—preachers and others, who have stood by the cause through all its trials; men who have proved themselves of sound principle, and sterling worth, and who will be faithful to their trust till the Lord calls them to their reward. We have also some young men in the fold, whose trust is in God, and the righteousness of their cause; who having counted the cost, will by the grace of God prove true to their great trust till success shall have crowned their efforts. Besides there is means enough in the churches, if sacredly devoted to the Lord, to support those already in the field, and others as soon as they can be raised up. Another encouraging prospect is, there are other young men whose hearts are in the work, and who as soon as they can prepare themselves for it, will devote themselves to the ministry of the word. With these facts before us, have we not reason to thank God and take courage?

Wishing you success in your efforts to do good, and anxiously desiring your interest and prayers on behalf of the prosperity of Zion in this Province, I remain in Christian affection,

Yours truly, H. WALLACE.

Millennial Harbinger, Vol. 7, No. 12, Fifth Series, December 1864, p 574

BRO. PENDLETON:—I hear that Bro. Lard is just through with a protracted meeting at Bowmansville, with about 50 additions. J. BLACK. Toronto, C. W., Nov. 18th, 1864.

Millennial Harbinger, Vol. 36, No. 1, January 1865, pp. 45-46 (Pendleton changed number system after Campbell retired as editor.)

SYRACUSE, N. Y., Dec., 1884.

BRO. PENDLETON:—We are just closing up the second year of labor in this city, which ends with the middle of February, during which time a church has been organized, and increased to the number of one hundred and twenty-three, a beautiful church edifice erected, at a cost of over nine thousand dollars, (over six thousand of which has been paid,) neatly furnished—together with a Bible class and Sunday School, all in a prosperous condition. Bro. A. N. Gilbert has been spending a few days with us in preaching the "unsearchable riches of Christ," which resulted in seventeen additions to the church. Would that the brethren could be induced to turn their attention to this eastern field of labor, which promises an abundant harvest for the means expended.

Yours in hope, W. A. BELDING

Millennial Harbinger, Vol. 36, No. 1, January 1865, p. 46

Muir, Mich., Jan. 4, 1865.

The labors of the last two years of my life have been diverted from my home field, for the sake of establishing the cause on a more prosperous footing in the chief city of our State. The church in Jefferson Avenue, which was organized two years ago, with 17 members, now numbers about 120. Most of these had not previously known of our people or our principles. The church is steadily growing in public confidence, and gradually extending her sphere of usefulness. Bro. W. T. Moore has entered on the pastoral care of the congregation - and from all that we know of his ability and faithfulness, and of the zeal and devotion of the membership, we are confident of continued and increasing prosperity for the cause in Detroit. It has been hard to break away from the pleasant associations and affectionate co-operation of as pleasant and devoted a band of Christians as I have ever known. But duty calls me back to my former home, and I am glad to leave a church, so tenderly loved, in faithful hands.

Bro. W. B. Hendryx is holding a meeting at Berlin, in this county, at which some twenty souls have already turned to the Lord. I.E. (Berlin Township was in Ionia Co., Michigan, and what the home of Daniel Wiers at the time of his death in 1869. —EB)

Millennial Harbinger, Vol. 36, No. 2, February 1865, p. 96

Bro. G. W. T. reports 8 immersions, recently, at Pittstown, N. Y., under the labors of Bro. A. B. Chamberlain, pastor of the church.

Millennial Harbinger, Vol. 36, No. 3, March 1865, pp. 143-144

BRO. PENDLETON:—The meetings held by Bro. W. B. Hendryx, in Berlin, have resulted in *ninety* additions.

I am at present assisting in a series of meetings at Ionia. Thus far we have had *ten* additions, and a fine interest. Bro. J. H. Jones, of Ohio, gladdened the brethren at Muir and Ionia with his presence and labors for a few days. He is the same indefatigable and powerful pleader that we knew twenty years ago — only more mellowed in tone and feeling, by increasing years.

Bro. Eli Rogal, though for the present resting from active duties in the evangelical field, is the same faithful and devoted soldier of the cross. He has performed much hard and successful labor in this region — and although the _____nary demands of business have compelled him to ask a furlough, for _____ from field duty — we hope soon to see him in circumstances where his va_____ services will be given again, without embarrassment, to the cause to which he has given the greater part of his life, in unostentatious but effective labor.

MUIR, MICH., Feb. 6, 1865.

I _____
P. S. I have just finished (Feb. 20th) three weeks' labor at Ionia, w_____ additions. Bro. Hendryx continues the meeting. I start for New Cast_____. (Part of the right side of the page did not show in the scan. In most instances the correct reading was obvious, but where this was impossible this was indicated by _____. E.B.)

Millennial Harbinger, Vol. 36, No. 4, April 1865, p. 189

MESSAGE OF GOOD-WILL.

Love to God and love to men are the two kinds of love which constitute the heavenly religion. Bearing a measure of these, we propose to make six visits by the press during the months of this year to every one who is desirous of hearing what we have to say.

The "perfect love" of which we speak—part of it ascending from the bosom of the disciple to heaven, and part of it circling the earth seeking to gladden the heart of man, was made manifest by Jesus between his public introduction to the men of Judea at the Jordan and his reception at the right hand of supreme majesty from Mount Olivet. To learn of Jesus our Lord is therefore to learn the true manners.

Shall we live and labor with this model before us.

Picton, C. W., 22nd Jan., 1865.

D. OLIPHANT.

~ It is our purpose to issue each double number toward the close of the two months for which they appear.

- Terms:—\$1 per year, payable in American currency.

Millennial Harbinger, Vol. 36, No. 5, May 1865, p. 238

ERAMOSA, C. W., March 17th, 1865.

BRO. PENDLETON: — * * * Bro. Lard has a large field, and has been kept very busy since he came to Canada. Our severe winter and the exposure after night meetings gave him a bad cold, from which he was recovering when I last heard from him. The churches in Oshawa and Bowmanville, with which he labors, are in a more flourishing condition than ever before, and the numbers added to them since he came among them, must be over 100 converts.

We in Eramosa had a very successful meeting, conducted by C. J. Lister, when 35 persons professed their faith in the Savior and were baptized; 7 more were previously baptized, making in all 42 since the beginning of February.

Bro. Edmund Sheppard is just returned from a visit he made by request to Michigan, where he baptized 2, and organized a church of 9 members.

Upon the whole, the truth is making progress among us, although in some places jealousy and useless speculation are doing much harm.

In love to you and all that love the Lord, JAMES BLACK.

Millennial Harbinger, Vol. 36, No. 5, May 1865, p. 238

CLARENCE, Erie co. N. Y., April 3, 1865.

BRO. PENDLETON:—I recently was called to Marilla, to speak a funeral discourse, which I did. Being invited to speak in the evening, I complied, and one volunteer came forward, whom I immersed the next morning. A few days after, I returned, at the request of the brethren, and in six days spoke 10 discourses, three of which were funeral addresses, and immersed two young ladies.

J. M. BARTLETT.

Millennial Harbinger, Vol. 36, No.7, July 1865, p. 336

Died, in Pittstown, N. Y., April 29th, 1865, Sister Nancy Rowland, IN the 33rd year of her age.

Sister Rowland had been a member of the church of Christ about eight years; and until the close of her life, adorned her profession, by a uniform and consistent Christian character. She was patient and uncomplaining during her last illness, and expressed herself as resigned to the will of God.

She was the only child of Brother Moses Rowland, who is consoled in his loneliness and great affliction, by the blessed hope of soon meeting his sainted daughter where separation is unknown, and joy is unfading.

May the pare life of our departed sister be imitated by us, who mourn her loss, till we meet her in the "city which hath foundations, whose builder and maker is God." A. B. CHAMBERLAIN.

Millennial Harbinger, Vol. 36, No.11, November 1865, pp. 527-528

TRIBUTE OP RESPECT.

ADELPHI AN HALL, BETHANY COLLEGE, W. V., Oct. 31, 1865.

Tidings having reached us that our highly esteemed brother and fellow - member of the Adelpian Society, Allen Minard, of Milton, Nova Scotia, was« taken from our number by death on Sept. 26th, 1865; and since we recognized in him the true brother and exemplary Christian, we feel it our duty to give a public expression of the love we bore him while living, and the high esteem in which we now cherish his memory.

We deeply regret the loss of one so dear to us all, one who exhibited inch promise of usefulness in the proclamation and defense of the gospel of Christ. With us he has left an example of unwavering faith and piety, of devotion to the service of his Master, and a firmness and decision of character making his every act so unlike the vanities, frivolities and fickleness of mind so often observed in those of tender years.

With his bereaved parents we can but drop the tear of sympathy, praying God to quickly cover up this wound in their hearts with the sweet consolations of the Gospel, and pointing them to that land where death and sorrow never come, and to which Jesus has called this loved one *now* as a guardian angel of those who are to follow.

May God bless them abundantly with all spiritual blessings, and preserve them "blameless unto the coming of our Lord Jesus Christ."
H. McDiARMiD, L. S. BROWN, W. S. ATKINSON, Com.

Millennial Harbinger, Vol. 37, No.1, January 1866, pp. 44-45

SYRACUSE, NEW YORK, December 25, 1865.

DEAR BRO. PENDLETON:—We have increasing reasons for profound gratitude to God, that, through our brethren, the truth, in its primitive simplicity and purity, is taking root and flourishing in the hearts of the people in the Northern and Eastern as well as in the Western States.

The progress of purely Scriptural principles leaves its sure and blessed impression every departing year; and our fraternity of brethren and sisters are made glad by extending the rights and immunities of citizenship in the Kingdom of Christ to thousands of proscribed aliens who rejoice in the liberty of their new heritage.

It is a subject for great joy to the Christian philanthropist, that in the great Emporium City of this continent, our brethren have finally secured a very eligible and commodious house of worship, from which, the Word of life may go forth to save the benighted thousands around. Such an enterprise, as our good brethren in New York city have recently accomplished, has been the object of ardent desire and prayer to many of our liberal minded and earnest Christian brethren, who devoutly sought that New York and the New England States might receive that "form of doctrine" which has liberated so many tens of thousands in the West, from the thralldom of humanism and from sectarian heresies and dogmatism. On Lord's day October 29th, 1865, the "House" was formally opened by a discourse from Bro. D. P. Henderson of Louisville Ky., to about 500 auditors composed of the best intelligence of the city. In the evening Bro. Brewer, the pastor, addressed a "crowded house."

ON the following evening—Monday, October 30—Bro. Henderson commenced a series of meetings every evening and preached his last discourse in New York on Lord's day December 17th. During the first fifteen or twenty days, the labors of Bro. Henderson appeared to fail of that amount of success which had been anticipated; but the indefatigable Evangelist had full faith in the "preached Word," and labored still more arduously and earnestly to increase the family of the sacred. He stood valiantly on the walls and proclaimed the truth. He laid siege to the fortress, and encompassed the walls thereof many days. He blew the trumpet of the gospel patiently and faithfully, and his reward followed his endurance. The walls fell, and the "people came out of her" to the number of more than forty, and wrote their names in the Lamb's book of life.

The cause of the Redeemer was immeasurably promoted in New York, by the labors of Bro. Henderson, and we confidently trust that Bro. Brewer, if his health be preserved, will energetically and successfully continue the good work, so that, that great city may become noted, the world over, for the diffusion of apostolic Christianity, through the mass, high and low, of her people. From New York, Bro. Henderson proceeded to Syracuse, where he had already been announced to deliver several discourses. The congregation of our brethren here, numbers about 140; Bro. A. N. Gilbert is their Pastor.

The house of worship occupied by the church, is an elegant and commodious modern structure, and is usually filled to overflowing on the Lord's day.— Bro. Henderson delivered eight discourses here to large and intelligent audiences, and left, for his home, with every indication that success would mark his labors in Syracuse. Bro. Gilbert has an excellent field in this vicinity, to publish the truth to those who "inquire for the old path," for there is a multitude here, evidently full of interest to learn the will of the Lord more perfectly.

Fraternally yours Bro., THOMAS D. BUTLER.

Millennial Harbinger, Vol. 37, No.2, February 1866, p. 89

"The Young Ladies' Friend."—To be edited and published by W. T. Horner. "It will be issued about the middle of March, 1866, and will contain matter selected from the 'Ladies' Home Magazine.'" Subscribers will address W. T. Horner, Buffalo, N. Y. "It will appear in royal Quarto form, four columns to the page." The ladies are invited and expected to welcome it.

Millennial Harbinger, Vol. 37, No.4, April 1866, p. 189-190

W. A. Belding, Troy, N.Y., was one of 15 men "in the field" under the auspices of the American Christian Missionary Society.

Millennial Harbinger, Vol. 37, No.4, April 1866, pp. 183

W. RUPERT, Vt., April 6th, 1866.

DEAR BRO. LOOS:—The readers of the Harbinger may be interested in the progress of the cause in the Empire State, and I send you a brief report of meetings held during the last few months. In October 1865 I held a series of meetings with the brethren in Tully, N. Y., which resulted in 8 additions to the church there. After a brief interval, Bro. A. N. Gilbert continued the meeting and 11 more were added. In the same month five were added to the church in Cato under the evangelical labors of Bro. Gilbert. In December 6 were added to the church at this place during a meeting held by Bro. A. B. Chamberlain. During the same month 4 were added to the faithful in Syracuse under the labors of Bro. Gilbert, the pastor of the church.

In January Bro. Gilbert labored a short time with the church in Brewerton, N. Y., and closed with 3 additions. As he was obliged to leave when there was evidently a deep interest, I went there shortly after and 40 others were gathered into the fold of Christ, 35 by immersion.

The brethren in Pompay rejoiced with an accession of some 20 persons in February. Bro. Gilbert, the eloquent and indefatigable evangelist was their speaker. Under the joint labors of Bros. W. A. Belding and A. B. Chamberlain, 11 were added to the church in Pittstown N. Y.

The brethren in Prestenkill New York, have recently liquidated a debt upon their house of worship which was bearing heavily upon them, and have been much strengthened by a meeting of five weeks commenced by W. A. Belding, and continued by brethren L. R. Gault and A. N. Gilbert, resulting in 23 additions. I recently closed a meeting at Carthage, New York, with 1 accession.— Bro. J. C. Goodrich reports a meeting held with the brethren in Marilla, N. Y. during which there were 13 additions—9 immersions.

When I located on this New England border in 1861, I was the only preacher sustained in this region east of the Hudson. Now each one of the five churches is furnished with preaching, and Bro. W. A. Balding is laboring to establish the cause permanently in the city of Troy. May we all be kept in the love of God, that he may crown our efforts with abundant success.

Fraternally yours,

W. L. Hayden.

Millennial Harbinger, Vol. 37, No.6, June 1866, pp. 287

W. Rupert, Vt, May 7th, 1866.

Bro. Loos:—The brotherhood generally will be interested in whatever pertains to the cause of primitive Christianity in this eastern country, and especially in the land of the puritans. I recently spent a few days with the brethren in Swampscott, near Lynn, Mass., preached 16 discourses, and there were 5 immersions. The attendance and attention were good, and the brethren were strengthened and encouraged. They have secured the services of my brother, W. W. Hayden, for the coming year, to labor "in word and doctrine," and I trust great good will result, in conducting that infant church to higher spheres of usefulness, until the power of the truth may be felt all over that community. A little band of brethren in Haverhill, Mass., though almost overwhelmed with religious infidelity, popularly called "liberal Christianity," are holding on their way. a noble example of energetic faithfulness.

A man of piety, urbanity, energy, a good degree of intellectual culture, fair speaking ability, and "mighty in the Scriptures," would find a desirable field of labor in Mass., and be well sustained by the brethren in Worcester, who are desirous of securing such a man to locate there.

Bro. J. C. Goodrich, under the employ of the N. Y. C. M. Society, reports a meeting in Lancaster, Erie co., during which he preached 17 discourses, and there were 25 immersions, and 4 other accessions.

W. L. HAYDEN.

Millennial Harbinger, Vol. 37, No.7, July 1866, pp. 332-333

"Mrs. S. H. Campbell to Her Friends"

No language at my command could adequately convey to you the high regard and warm appreciation, I place upon the consoling words of sympathy and remembrance, you have so kindly and considerately addressed to me in the memorial evidences of your participation in the *great bereavement* I have sustained in the death of my loving and beloved husband,—whose Philanthropy was as broad as Humanity, and whose love for the brotherhood in Christ, could not be surpassed by mortal!!

But the Lord's message came and said, "Come up higher." And now that he is enjoying the celestial society above, I bow with submission to my heavenly Father's will, and await a spiritual reunion to my venerated husband in that happy clime!

I here tender to you, my beloved brethren and sisters in Christ, our Redeemer, my *heartfelt* gratitude and affection for your *appreciative consideration* and *sympathies*, and ardently invoke upon you the richest blessings of Heaven.

In the blissful hope of everlasting life, *most sincerely* yours in the Lord,

SELINA H. CAMPBELL

(The long list of those to whom this message was addressed included "Elder James Black, Eramosa, C.W." and "Bro. Joseph Ash, Oshawa, C.W.")

Millennial Harbinger, Vol. 37, No.8, August 1866, pp. 379-380

LETTERS OF CHRISTIAN SYMPATHY. *

[The following interesting letters of Christian Sympathy should have appeared sooner, but they did not come into my hands in time for an earlier insertion. They are from the old and cherished friends of father Campbell, and should have a public place among the many tributes to his memory.—W. K. P.]

ERAMOSA, Canada West, April 13, 1866.

MRS. S. H. CAMPBELL.—*Dear Sister*:—Last Lord's day, at the close of our regular meeting at Everton, a good number of the church and congregation remained to hear liberal portions read from Bro. Peudleton's memoir of your lamented husband, our great and good departed brother. I observed during the reading, many faces covered with their handkerchiefs, and the sober, serious appearance of the whole company, clearly evinced the deep interest they felt in the character, life and death of him of whom they were hearing.

Before dismissing, the church requested me in their name to write you a letter of condolence and sympathy in your deep bereavement, expressing at the same time our high appreciation of the value of Brother Campbell's labors to ourselves of this generation, and we have no doubt to posterity till the end of time.

We thankfully acknowledge the hand of God in raising him up, in watching over his youth and his training, and in blessing him in his domestic relations with faithful, God-fearing wives and affectionate and pious families; so that during his long and laborious life he had every help and encouragement that domestic comfort could impart. We are also thankful that, like Moses, Samuel, Jeremiah, the Baptist, Timothy, and other eminent benefactors of their race, he was kept without a blot on his character until his work was done, and well done, and then died in peace and hope in the bosom of his family and among saints.

Such men as he are few, but their history is inspiring; already his life has prompted many intelligent and reliable men to earnestly devote themselves to the cause of Apostolic Christianity, and the reformation in which he was so successful is now a mighty power in the world, and will be gathering strength until the saints will become united in the truth and bless the world.

Accept the assurance of our sympathy with you and your family in your great bereavement, and of our wish and hope that the God of all grace may support and comfort you, and preserve you unto his heavenly kingdom. ----- I remain, dear Sister Campbell, yours truly,

JAMES BLACK.

Millennial Harbinger, Vol. 37, No.10, October 1866, p. 476

Included in a list of "Our Monthlies and Weeklies":

"The Banner of the Faith, and Biblical Monthly," Published by D. Oliphant and J. T. Walsh. Hamilton, C. W.

[Dr. Walsh, of Newborn, North Carolina, conductor of the "Biblical Monthly," agrees to become a co-worker with the "Banner of the Faith" Hereafter the title of the United publications will be, "Banner of the Faith and Biblical Monthly." It is hoped this new arrangement will be specially acceptable to every disciple who is studying from the stand-point of inspiration the heavenly question of oneness in

the faith of Christ. To all new readers, and to every reader of twenty years' patience with us, we send a spiritual keepsake of fervent love.—D. O.]

- Exchanges to each paper, as heretofore.

"The Herald of the Truth, and Ladies' Magazine," Edited by W. T. Horner. Buffalo, N. Y. Terms, \$2.00.

Millennial Harbinger, Vol. 37, No.12, December 1866, pp. 562-565

These excerpts are from an article by C. L. Loos, responding to Talbert Fanning, Editor of the *Gospel Advocate*. The two were engaged in a controversy over the Missionary Society. Loos quotes Fanning: "Thus Prof. L. denounces all the beloved in the Lord in Canada, Brethren Beatty, Colston, Ash, Oliphant, and thousands of the best people known to us" (pp. 562-563). Loos responds to this: "We know the sentiments of the brethren in Canada; with many of these brethren we are familiarly acquainted, having visited a number of their churches, and they well know, in spite of the words of the *Advocate*, our high esteem of their intelligence and eminent piety. Our visit among them is one of the pleasant places of our life. Such men as Bro. Ash, Black, Sinclair, and many others, we look up to with reverence. The brethren in Canada have had a controversy among them on the subject of organized co-operation for evangelical or missionary purposes, but the great body of the brethren were *in* favor of such concert of action, and they now have a general co-operation of churches for evangelizing, managed by good brethren chosen for this purpose" (pp. 564-565)

Millennial Harbinger, Vol. 39, No. 8, Aug. 68, p. 470...From "'Down East.'" by Wm. Rowzee (pp. 466-472): "The people on the Island [Prince Edward, EB] know nothing of such meeting as we have at our great annual gatherings in the States. They are very precise and orderly in every thing that they do religiously. They are thoughtful and deliberate, but, when they decide for the truth, they hold it firmly. I incline to think that their progress will be slow, but sure. They will rely more upon the power of the truth, than the influence of numbers for success. We had the pleasure of meeting Bro. Donald Crawford, and Dr. John Knox, both, for many years, residents of the Island. Bro. Crawford is located at New Glasgow, where there is a church well grounded in the faith. Bro. Tyler spent a week at that point, after the close of the meeting at Summerside, and took nine confessions. Bro. Crawford is one of those solid sort of men who knows the truth, holds it firmly, and preaches it plainly. He is greatly beloved by the brethren not only on the Island, but in Nova Scotia, New Brunswick, and Maine. He is yet in the prime of life, and gives himself entirely to the work of the Lord." Dan Crawford

Millennial Harbinger, Vol. 40, No.2, February 1869, p. 110

Notice—Bro. D. Oliphant.

Ill health has prevented Bro. D. Oliphant, of Canada, from continuing his publication. He desires through the *Harbinger*, to request all who are yet indebted to him to remit to him at their earliest convenience. C. L. L.

Millennial Harbinger, Vol. 40, No.2, February 1869, pp 113-114

TRACTS, published by W. T. Horner, Buffalo, N. Y.—"Counterfeit Detector." The Heart, or Repentance. The Head of the Corner. The Old Testament not of Force. Rightly Dividing the Word. Reverence for the Word of God. What must I do to be Saved? What is Faith? Price \$2 per hundred.

Millennial Harbinger, Vol. 40, No.2, February 1869, pp 115-116

ERAMOSA, ONTARIO, C. W., Jan. 1869.

DEAR BRO. PENDLETON: * * * I have been for 31 years a regular reader of the Harbinger, and now its visits I deem almost a necessity. — Forty eight years ago, a few brethren from the Highlands of Scotland settled on the north side of Lake Erie, then beginning to be settled.— We were all poor, and not able to support a preacher of any sort, and had to depend on our Bibles for religious instruction. We met regularly on the first day of the week for reading of the Scriptures, singing and prayer and exhortation, and teaching what we learned from the Bible. In a couple of years our number increased to 18 immersed believers (some of whom I baptized.) Then we agreed to meet as a Christian Church, and add to our other observance, the breaking of the loaf, which was attended to for years, until removals and deaths reduced the number to a few. Several years after that, I heard of Mr. Campbell's causing trouble in Ohio, denying the work of the Spirit, the divinity of Christ &c., &c., and I much dreaded that the fast spreading errors would come to Canada. When some one sent the *Millennial Harbinger* for 1829 & 30 to Eramosa, where a few of us were organized as a church, taking the Bible for our guide, I had to face the danger and read these volumes in order to guard the little flock from the heresy, and found to my surprise and joy that Bro. Campbell was on the same track with ourselves, only far in advance; and from that time I loved and admired him and considered him specially qualified for taking the lead in the movement to return to the Bible. Through the Harbinger I received much benefit, and I think it still well calculated to enlighten and encourage honest followers of Bible teaching.

Your able articles in defense of Bible teaching against Baptist theology are irrefutable, and the Baptists must know it and feel it, yet they denounce *Campbellites*.

Bro. Loos's department is well sustained, and must have a good effect. If Bro Barclay has any system in his exposition of unfulfilled prophecy, I have not learned it. I have read Bro. Hayden's celebrated sermon, and much about it from others, pro and con, and I think it a remarkable document. The discussion connected with it, I hope, will result in settling whether it belongs to the chapter of expediency *how* God is to be worshipped; and whether the Apostles were liable to err through ignorance until revelation was completed.

We in Canada as far as I know (until we get much more popular) cannot look for any trouble on the melodeon question, and none of us have any misgiving in relation to the Apostles being *always* fully qualified to give proper direction in every occurring case. I have nothing new to report concerning the cause among us. Where brethren live as they should live, the cause is prospering and where they neglect their duties it languishes as might be expected. Our co-operation here is still in existence and doing good. Bros. Lister and Sinclair have been employed last year by it and their labours were very successful. It is much to be regretted that so much has been said unwisely against co operations. There are only a few churches here co-operating now, but I think these churches which have seceded are now satisfied that much more good is being done and can be done by weak churches uniting to sustain one or more Evangelists. Next month our yearly meeting of co-operation is to take place at Everton and I look with interest to that time.

Bro. Sheppard is employed by the Church in Brownsville,* not as pastor, but as Evangelist. The state of his health is such that he cannot leave home and his labours at present are divided between that place and Oshawa. I heard lately he is better and hope he may extend the circuit.

Yours truly, JAMES BLACK.

*Brownsville" is very likely a misprint and should read "Bowmanville." EB

Millennial Harbinger, Vol. 40, No.7, July 1869, pp 412-413

The Church in Tonawanda.

DEAR BBO. PENDLETON:—Permit me to call the attention of your readers, and especially the brethren of New York, to an article published in the *Harbinger*, Vol. 38, No. 10, signed C. L. S., dated Tonawanda, Aug. 20th, 1867. Not that I would change the sentiment of the article, or tolerate any of the sins referred to, or excuse any church in doing so; but believing that the article may be used with unjust bearings toward the church in Tonawanda, and knowing that some of the brethren feel that this is the case, I desire to remove any imputation from the church in this place, hoping that whatever influence the above named article may have created prejudicial to the interests of the cause of Christ in this community, will be regarded now, as not applicable, nor urged by me as against the Christian church in Tonawanda. But on the contrary, that the church, under the judicious labors of Bro. J. C. Goodrich, is increasing greatly in numbers, in Christian integrity, and in religious culture,—and I do most earnestly hope and trust that the good work may continue to spread through the county and the entire State. The church at Tonawanda, during the past year, has not only added large numbers to her membership, but has sustained a large and nourishing Sunday School, and through the labors of Bro. Goodrich, who has been sustained almost exclusively by this church, the gospel has been (we trust permanently) planted at Suspension Bridge, near the attractive and far-famed Niagara Falls, a most important place as regards locality, where this young church, through the liberal donations of the brethren at Tonawanda, have purchased and are now occupying a neat and convenient church edifice. May the Lord reward the laborers and contributors accordingly. Praying that love and Christian fellowship may everywhere and evermore abound, I am your brother in Christ,

C, L. STRAIGHT,

TONAWANDA, N. Y., June 23, 1869.

Millennial Harbinger, Vol. 40, No.7, July 1869, p 416

DORCHESTER, CANADA, June 29, 1869.

DEAR HARBINGER:—Within the weeks of this month, in western New York and Central regions of Canada, there have been four large meetings. In Tonawanda, N. Y., where one meeting was held, there were five additions; in Bowmanville, this province, the additions were nineteen; in Aldborough, there were three additions: and at the meeting near Beamsville, in a beautiful grove, there were five additions.

Of two of these gatherings I can speak particularly. It was my fortune to attend the Tonawanda meeting, at which the preaching and the brotherly fervency were praiseworthy. Our meeting in the grove, near Beamsville, is entitled to a measure of fame for the multitude who attended. At one period of its progress there were present over three thousand of Adam's family. The disciples were refreshed and encouraged.

Praying that the Lord's followers in every portion of America may flourish and triumph, I am, affectionately, D. OLIPHANT.

Millennial Harbinger, Vol. 40, No.9, September 1869, pp. 530-531

Missionary Meeting of the State of New York

The N. Y. Christian Missionary Society assembled at Tonawanda, on the Niagara river, between Buffalo mid Niagara Falls, Thursday, September 2nd. The delegation from the Churches within the bounds of the territory embraced by this Society — including New York State and several New England States, was the largest that ever met at these annual conventions. Between two and three hundred visitors from abroad were present, from New York State, Connecticut, Massachusetts, Vermont, Ohio, Pennsylvania, West Virginia, Michigan, and Canada. Among these were between twenty and thirty preachers,

The large attendance itself gives evidence of the increased interest in the cause of the gospel mission, and showed a settled conviction, of the necessity *at* the organized cooperation of the Christian brotherhood to carry out the gospel proclamation effectually over the land. We have never attended any similar convention, in which greater harmony prevailed and characterized all the proceedings. We could not but feel in observing the proceedings of the convention that progress had been made by us, and that we had here good signs for the future. Discussions there were, full and free on the subjects brought before the meeting, as there ought to be and will be, but *controversies*, it may be said, there were none. The spirit of disputation was not in the hearts of the brethren. It was such a convention, in this respect, alone as Christian people ought to have. The effect of this was, that the days passed together at this meeting were joyful days. — The business of the convention was conducted with intelligence, promptness, and good order.

A change was made in the constitution of the Society simplifying its organization and increasing its efficiency. The territory embraced in the mission is to be districed in the manner of some other States, to call out and bring into action more efficiently the strength of the churches. The missionary board was located, for the sake of efficiency, principally in the city of New York. Bro. W. A. Belding was chosen as corresponding Secretary and is to give his whole time to the work. Bro. Merwin, the earnest and efficient president, was reelected. We trust the coming year will show an increased activity and a noble result in the work of this mission.

The Sunday School cause occupied a part of the time of the convention, as very essential to the work of the gospel mission. A strong interest was manifested in this direction:

Every day we had two or more discourses from preaching brethren present. The earnest and truly evangelical spirit, the unity of doctrine and feeling that pervaded these, and the deep impression they made on the large audiences that heard them, all testified of a great and good result from the preaching. Noble words were spoken in memory of the beloved brethren Dr. C. J. White, for a long time president of the Society, and J. M. Bartlett, for many years one of the most earnest and able preachers of the gospel in the State of New York. Both of these men of God died during the past year.

The church at Tonawanda is in a very prosperous condition.— It has seen days of trial;—these we trust are now past. The congregation is now living and working together in harmony and love, and an excellent spirit seems to prevail. Bro. J. C. Goodrich, the preacher of the church, is fulfilling well the work of the ministry in and out of the pulpit, and enjoys, as he deserves, the confidence, love, and co-operation of the brethren. Through the labors of Bro. Goodrich, aided well by the church at Tonawanda, a new

congregation has been established at Suspension Bridge, below Niagara Falls. This little church meets now in a house of *its* own. Bro. Oliphant from Canada preaches here a part of his time.

The large number of our brethren that annually visit Niagara Falls should remember the congregations at Tonawanda and at Suspension Bridge; the former on the railroad, about halfway between Buffalo and the Falls. C. L. L

Millennial Harbinger, Vol. 41, No.2, February 1870, pp. 117-118

ERAMOSA, ONTARIO, CANADA, Feb. 1, 1870.

BRO. PENDLETON:—I have nothing particular to notice concerning the good cause in Ontario. I believe, in general, the brethren are doing as well as usual, holding their own and gaining a few, and trying to live as Christians should. Where the truth is being faithfully proclaimed the success is always up to my expectation in the circumstances, though neither the effort or the success is by any means what ought to satisfy us. Bros. Lister, Sheppard and Sinclair, all reliable and good men, have been exclusively devoting their time to the advancement of the cause, and their labors have been honored by the Lord in building up the saints and converting sinners, but I cannot report the number added by their labors. Besides these we have many brethren, equally firm and intelligent in the Scriptures, who do not go much from home, but who are active and useful members in the churches and neighborhoods where they reside. and by their means the simple teaching of the Bible is kept before the people in many parts of the country, and no doubt much good a done.

Alongside with these encouraging features, and in order to form a correct estimate of our condition, I could add considerable on the other side, but I forbear, and spare you and myself some pain. There is, however, nothing but what may be expected always in the present state of humanity.

I have not been much from home for some time, and may not be much from home during the cold weather. The churches around here are in peace and harmony and never have any trouble with *aspiring* pastors or *usurping* Evangelists. Yours, truly, JAMES BLACK.

Millennial Harbinger, Vol. 41, No.5, May 1870, p. 299

IONIA, Mich., April 26th, 1870.

DEAR BROTHER:—I have been laboring as pastor of this congregation for 8 months. One result of my labors thus far is 12'2 additions to the church
O. Ebert (Ionia was in the country where Daniel Wiers died in 1869. EB)

Millennial Harbinger, Vol. 41, No.7, July 1870, pp. 405-407.

LECTURES OF W. T. HORNER.

EDITOR HARBINGER:—There are times when Christians of all denominations should forget denominational differences and unite against their common foe. It is this feeling that prompts me to write you a few lines with regard to a course of lectures on the "Evidences of Christianity," by W. T. Horner, A. M., of Buffalo, N. Y. I listened to these lectures first at Andover, Ohio, delivered in the presence of one thousand people, in a place where infidelity, in its modern guises, had been making sad havoc with the churches, and I immediately invited Mr. Horner to repeat them before my congregation at Jamestown, Pa. I am a Methodist preacher, and a member of the Erie Annual Conference.— By the laws of our itinerancy I was then removed to the city of Erie. I invited Mr. Horner to repeat his lectures before my congregation here, and therefore I know whereof I affirm when I say that these lectures should be patronized by all denominations, to aid in resisting the tide of infidelity coming in upon us, especially from Germany. Strauss, Renan, Colenso, of Germany, France, England, have had the ear of the civilized world, and have by their subtle sophisms convinced thousands of the rising generations that Jesus is a myth; that the miraculous is an impossible chimera, and that "Moses and the prophets" were only the dupes of a warm eastern fancy. Theodore Parker has reiterated these infidel dogmas in America. Spiritualism, then, like a blighting sirocco swept over our land and left only blank infidelity behind it. Our public schools, the Sabbath, the legal oath, legal marriage, and indeed our civil liberty is threatened. Shall we become a nation of infidels? Shall history repeat itself? Shall we re-enact the history of France?

Leaving these questions, which every true Christian will answer, I wish to refer to these lectures.

The first lecture, "The Bible and its Mysteries," is preparatory to the course. He first speaks of the Bible as a book of learning, politics, and religion; learning being subdivided into history, poetry, and philosophy. After following out these heads, he starts out with the bold proposition that if the Bible is the word of God it may contradict human reason. As the reason of the child does not agree with the mature judgment of the father, so the reason of man may disagree with the revelation of God. He demonstrated the insufficiency of human reason by reviewing the morals and the moral philosophy of ancient Greece and Rome. He referred to the two hundred and seventy-seven answers to the question, "Which is the greatest good?" and presented the startling contrast between the teaching of the best philosophers of antiquity, and the teachings of Jesus. Hence, any certain rule of religion must be purely a matter of revelation.

The second lecture is, "Objections Answered." The argument of Hume was first analyzed, when its fallacy was made transparent to the most unthinking. He proved Hume's logic to be false, even if the apostles had never told but one truth in their lives; that truth might have been, as far as Hume's argument is concerned, when they testified to the miracles and resurrection of Jesus. The most specious objections of modern infidels passed a searching review in the second lecture.

The third and fourth lectures comprehended the genuineness and authenticity of the Scriptures. After defining a miracle he said that Christianity was established by three classes of miracles. First, External events, as the raising of the dead; second, Prophetic enunciations, or supernatural intellectual power; third, Christianity itself, an effect for which some adequate cause must be assigned. He then reviewed the nature and bearing of these events, supposing that they did occur. Next he presented the evidence that they did occur. First, the existence of one thousand MSS., fifty of which are 1,000 years old, and some of which were written within 200 years of the apostle John. This space of 200 years he bridged over by the united testimony of apostates, infidels and Jews of the first and second centuries, all of whom admit the miracles of Jesus, and testify to the existence of the MSS. of the Bible by their voluminous references to them. These references by the enemies of Jesus he presented. Next he referred to the testimony of the Apostolic Fathers, and their successors. He then presented the Latin Vulgate by Jerome, and the Syriac version (sic) of the last of the first century.

The fifth lecture is an independent argument concerning the "Resurrection of Jesus," treated under the following heads: 1st, The circumstantial evidence. 2nd, The collateral testimony. 3rd, The facts. Under the latter head he presented eight elements in which he applied all possible legal tests to the resurrection of Jesus.

The sixth lecture was, "Prophecy." He presented the prophecies of the inspired writers concerning Babylon, Nineveh, Damascus, Tyre, the Jews and Jerusalem, concerning Christ and the seven churches of Asia, and pointed out their fulfillment as history has faithfully recorded it, often bringing to his aid the reluctant pens of Gibbon, Voltaire, and Volney.

The minds of the young are drinking in the poison of infidelity through the literature of these modern times, and this poison needs an antidote; the older Christian should be "able to give a reason for the faith that is in him," and hence the necessity of these lectures.

Mr. Horner is an able and forcible speaker, and the cause of our common Christianity has in him an able champion for the truth.

Truly yours, A. N. CRAFT. JULY 25, 1870

From **The Gospel Vindicator**

The Committee, "Something That Ought to Be Read," Vol. I, No. 10, August 6, 1838): p. 150

... with the view of rendering the second volume as acceptable as possible, they have prevailed on Brother E. S. Hubbell, who is well acquainted with the principles of the Reformation, to conduct the editorial department. Brother Joseph Ash Junr, of the Cobourg Congregation, and Brethren William Jeckell & Murdoch McDonnell of the Port Hope Congregation, will nevertheless be a committee whose sign manual to every article will be necessary to ensure its being inserted. By this arrangement every thing to which the most fastidious, as respects national and educational prejudices can be expected to object, will be as much as possible guarded against. By this, however, we do not intend that the freedom with which the *Vindicator* under the management of the former Committee, examined the prevailing opinions of the sects is to be so compromised that our remarks will be of so milky a kind that all opposition to them will be obviated. We intend no such thing. We intend to test systems by scripture truths—to which we know that they are contrary. In this account we expect opposition; and, for the truth's sake, we court it (150).

From *British Millennial Harbinger and Voluntary Church Advocate*, October 1, 1835, pp. 366-370 (ref. to *Gleaner* on p. 368)

TO MR. WM. JONES, OF LONDON.

Halifax, Nova Scotia, August 6, 1835.

DEAR SIR,

Perceiving from the 'Millennial Harbinger,' edited by Mr. Alexander Campbell, that you are interested in whatever is connected with the apostolic Gospel and order of things, and also having imbibed a Christian respect and kindness towards yourself from the knowledge I have of your character and principles, gathered from your own writings, with which I have been familiar, I am now induced to avail myself of the opportunity of Lieut. M' Kenzie, a baptist brother of the 96th Regt., who is returning to Europe, to write you a few lines, the object of which is to give you a brief sketch of a church of Christ in this place, which has been led, in the dealings of Providence, practically to adopt the apostolic order of things. I shall for that purpose subjoin a few extracts from a sketch of the proceedings of the church I allude to. It was drawn up by a brother in the church, now removed to New York .

"The church of Christ, usually denominated the Second Baptist church in Halifax, has passed through a variety of trying circumstances, which they can now look back upon, and perceive that they were all under the direction of God, leading them to greater simplicity of views in religious matters, and a more scriptural observance of the ordinances of the Gospel. They have been led, gradually, to renounce human systems in religion, speculations of men, whether in relation to doctrine or practice, and to adopt, as their only directory in both, the New Testament—requiring for every thing to be believed, as the truth of God, a plain unequivocal statement of that truth by our Lord, or his Apostles, and believing that they cannot, without disobedience to the divine lawgiver, neglect any religious observance for which they have either precept or example in the New Testament. A practical adoption of such principles has caused them to be much misrepresented, and to become very unpopular, and even shunned by the religious world, especially of their own denomination. A statement of the circumstances and manner in which, step by step, they were led to their present views, and practice, would be interesting and might be profitable ; but at present little more than the result can barely be referred to.

" They had originally been constituted on the usual and popular plan of the English and American Baptists ; when a difficulty, connected with the choice of a pastor, arose, which, after a variety of trials, &c., resulted in the separation of the ministry, and the wealthiest and most influential part to be formed into a separate church, leaving the Second Baptist Church with their pastor to proceed by themselves. Pecuniary and other difficulties next produced the necessity of their pastor quitting them. As the time of his departure approached, and when it had arrived, they were led scripturally to consider what was their duty and line of conduct to be pursued, when thus providentially left to themselves. They soon found that a specially-called and ordained minister, was not essential to the being of a church, its worship, or the observance of the ordinances of Christ's house ; and, if they were authorised to observe any of the ordinances, without the limitation alluded to, it required some special limitation to prove that they were not equally bound to observe every social ordinance on the Lord's Day, in their associated capacity, when assembled together. They considered Acts ii, 42, with other passages of Scripture to learn what were the observances of the churches of our Lord, and as affording all churches, in after ages, a divine model to imitate and follow after. In consequence of these investigations, prayerfully and scripturally pursued, (and which arc now merely hinted at,) certain brethren among themselves were appointed to lead or conduct, in turn, the public worship, read the Scriptures in their assemblies, explain and enforce their teaching according as God gave them ability so to do, and to preside at the observance of the Lord's Supper, till God in his providence should point out to them or provide for them pastors permanently to take the oversight of them. After some time, the Scriptures became more and more interesting; their power to teach and their authority came to be more perceived, and better appreciated, and the reading of them in course to be a duty and a privilege. The order of worship, in the morning, began with singing, then prayer, and singing again; a prayer more especially for the hearing ear, and a blessing on the reading of the word which followed, say, for instance, as was begun, the 1st chapter of Genesis, the 1st of Isaiah, and the 1st of Matthew, continuing in course this plan of reading, with little, or occasional, omission of some few parts for private reading.

After the reading of the word, another prayer was offered, singing and pronouncing the benediction concluded the morning service, say from eleven to better than half-past twelve o'clock. In the afternoon at three o'clock the service began similarly to the morning, the portion read, say, the 1st Psalm and the 1st chapter of Romans, then the supper, contribution for the poor, &c. The presiding brother who reads also explains, remarks upon, and supplies the portion read in course; and almost always various other parts of the Scriptures are referred to, and read, and considered; other brethren follow with exhortation or remarks; these exercises are generally well-calculated to explain and illustrate the Scriptures, to enforce obedience to their precepts, and to proclaim to all the Gospel of the grace of God, and, by a display of the faithfulness, the love, the mercy, and the terrors of the Lord, to awaken the attention of all that may be present with them, to their eternal interests, and lead to the knowledge and belief of the truth, and to the obedience of faith. Thus various gifts possessed by the church have been brought into service for the benefit of all."

I must for the present conclude this part of my letter. During the state of the church above described, I providentially met with the writings of that eminent master in Israel, Alexander Campbell, of Bethany, which tended greatly to establish me on the Bible as of supreme authority, and to enable me to distinguish between its facts (or truths) and men's inferential deductions, speculations, or opinions, about these truths. I could say much on this important subject and distinction, but time forbids. I found, wherever these writings had claimed a hearing, that prejudice and misrepresentation accompanied the claim, sometimes silencing, sometimes neutralizing their teaching. I undertook, at some loss, from a sense of the importance and value of much that he wrote, to compile a volume mostly with extracts from Mr. Campbell's writings, entitled 'The Christian Gleaner,' a copy of which I herewith send you. I was rejoiced to see that you intended, or had commenced, a British 'Millennial Harbinger.' Will you forward me a copy of such of the numbers as have come out, and as they proceed from the press? Should no fit opportunity occur of sending the parcel, addressed to me, thus, "Dr. Lewis Johnston, Halifax, Nova Scotia," in an envelope addressed to "J. W. Johnston Esq., Solicitor General, Halifax, Nova Scotia," send the parcel, with the latter address outside, to "Mr. William Walker, Bookseller, Strand," with a request that he would forward it to Mr. Johnston as early as possible. I may perhaps get some other subscribers for the work here, after it has been seen and read. If your time, inclination, and all other circumstances suit, I should be glad to hear from you in return. Hoping you will excuse this intrusion by a stranger, I must now conclude, with Christian respect and regard, and with best wishes,

Your friend, in the best of bonds,

Lewis Johnstone

POSTSCRIPT BY THE EDITOR.

The preceding letter contains some things which do not meet the approbation of the Editor of the 'Harbinger,' and particularly that part of it which describes the disciples at Halifax as proceeding to the Lord's Supper before the church was organized with elders and deacons, *without which they cannot possibly exhibit "the body of Christ,"* according to 1 Cor. xii. 12, 14, 27—besides that, *it is a practice wholly without precept or precedent from the New Testament, and totally unknown to the Churches of Christ anterior to the time of the Lutheran Reformation.** Besides, to place the Lord's supper on the same footing with the social duties of prayer and praise, and giving instruction, is to overlook a most important distinction which exists between them. The latter are *moral duties*, and would have been incumbent upon us, as God's rational, intelligent, and accountable creatures, had there been no express institution of them by apostolic authority; but—who will affirm that such is the case with the ordinance of "the breaking of bread?" This is, like the ordinance of Baptism, a *positive institution*, depending wholly on the will of the Christian legislator both as to its observance, and the circumstances attending it; and, independent of his revealed will, it would not be a duty at all. For persons, therefore, to go about the observance of it, according to their own fancies, and without having regard to the example of the apostolic churches, is to be guilty of manifest indiscretion; it is to contemn the beautiful order of Christ's house, and must assuredly incur his displeasure. It is truly lamentable to think upon the silly things that have recently been written, and, by sensible men, too, in relation to it.** Take the ordinance of the Lord's Supper out of an organized body, and it becomes a nose of wax which may be moulded or accommodated to any thing; to two persons, male or female, worshipping at their own fire-side; nor does it stop there; for it descends to one individual in his retirement, and to *both of these cases we have known it reduced*, and practised, and contended for, by our modern innovators! Societies, that have not among them persons scripturally qualified for the elder's office, ought to wait upon the Lord, with whom is the residue of the Spirit, and, by fervent and importunate prayer, plead his own gracious promise, Jer. iii. 15, and Eph. iv. 11, 12, that he will fit and qualify persons for the office, that so "the things that are wanting among them may be set in order," Titus, i. 5, in a conformity to his own gracious will. The plea urged for a contrary conduct, founded on *an inference* deduced from the case of the disciples at Troas, Acts xx. 7., is a mere begging of the question; it is taking for granted the very thing which they are bound to prove, viz., that *that church*, which had existed at least seven years, and which, from all that is recorded of it, was manifestly *numerous*, in a day, too, when gifts were particularly abundant, had no elders:—a mere gratuitous assumption! and it shows how hard-driven the advocates of this new practice are for plausible pretexts.

The letter, however, possesses sufficient interest to render it acceptable to many readers. The friends of truth must always be gratified at seeing others get emancipated from human traditions, and having recourse to the Holy Scriptures as their rule and directory in all that concerns the kingdom of Christ in the world.

* I here speak of churches which "kept the commandments of God and the faith of Jesus."—Ed.

** To prevent misapprehension, it may be proper to state in this place, that I have in view, more particularly, a printed circular letter from the pen of an Elder of a Scotch Baptist church under the signature of H. D., 24th August, 1835, than which anything more superficial and flimsy has not often seen the light. The piece, to which it professes to be an answer, has never come under my observation; it *may be* as childish and irrelevant as H. D. represents it; but, if so, it is only upon a par with his own performance, in which everything that *required to be proved* is taken for granted! That any man should undertake to discuss a controverted point, and, to avoid confutation, should call upon his opponent to *prove a negative*, evinces a lamentable deficiency in the study of logic.

I shall illustrate the argument of Mr. H. D. by a case in point. In arguing as a Baptist would do with a Paedobaptist, the former would say—"There is neither precept nor example in all the New Testament for administering the ordinance to infants, and, therefore, in doing it, you act without scriptural warrant." To which the Psedobaptist replies—"We have an express command for administering the ordinance of Baptism; that you will not deny. And as to the subjects, what harm can there be in applying it to infants? Show me one single text in which either Christ or his Apostles have forbidden it." Such, precisely, is the argument of H. D. Some may think it very wise and pertinent—for my own part I see nothing in it but egregious folly!

Wherein, let me ask, consisted the sin of Korah, Dathan, and Abiram, which brought upon them the judgment of Heaven, Numb. xvi. ? or that of Saul, which incurred the displeasure of God, and cost his family the loss of the throne of Israel, 1 Sam. xiii. ? These and other similar questions, *all bearing on the point at issue*, have often been asked, but I have never yet met with a satisfactory answer to them; and am fully persuaded that no answer can be given, which does not go to condemn the practice in question ; I mean that of taking the Lord's Supper in the absence of an official administrator. God is a sovereign, and will be served in his own way. I hear a voice sounding in my ears, " Behold! to obey is better than sacrifice, and to hearken, than the fat of rams." I hope that voice will reach the ear of H. D. and prompt him to furnish a satisfactory reply to the objections that are now briefly suggested, respecting the line of conduct, which he advocates, but, until that defence appears, I must continue to regard him as acting very presumptuously, in what he has written and recommended to others; and, with every friendly disposition, I ADVISE HIM TO

LOOK TO THE CONSEQUENCES !

As to the distinction between *moral* and *positive* institutions, one would be apt to think H. D. had never either heard or thought upon the subject, nor yet of the divine authority—the necessity—and the *exclusive and appropriate duties* of the Elder's office I—W. J.